

TABLE OF CONTENTS:

- [01] In order to be a true Muslim, it is written for them:
- [02] Men can beat their rebellious wives/concubines until they obey, and even turn green with bruises:
- [03] Divorce and Child Brides (no courses/periods) and Pregnancies -
- [04] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:
- [05] The testimony of a woman is worth half that of a man, because they [women] are unreliable and most will remain in Hell-fire:
- [06] Muhammad allowed Mutah [Mut'a], hired prostitutes, a temporary marriage for sex, in exchange for gifts, and 'marriage for 'fun" [exchange of agreed monies, dowry, etc] for specified time [sunni and shia differ on this]
- [07] Muhammad allowed temporary divorce, wherein a man could be dis-satisfied with his wife, get divorced [up to 3 times], and then she could be in contract for another 'marriage' to another man, be come 'married', and if un-satisfied with the new husband, could after consummation of the marriage with the new husband, return to the previous husband and then could be 'remarried' to the original husband:
- [08] 72 Virgins [Houris], a minimum number
- [09] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawning prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:
- [10] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':
- [11] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:
- [12] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:
- [13] Muhammad's thinking in regards a woman/wife - evil omen, bad luck and a possible enemy, and no more harmful affliction exists other than woman:
- [14] Women receive greater punishments for their sins, than for the men and their sins:
- [15] Women are lower in status than slaves, in regards order of the law of equality/retaliation/vengeance:
- [16] Men are in charge of women, because Allah has made one to excel the other:

[17] If a man touches a woman, after cleansing for as-Salat (prayer), and no water is nearby, they may wash with good [clean] dirt on their hands and face, thus a woman is [dirty] dirtier than [clean] dirt:

[18] Don't worry, if you, as a woman, are a slave, and forced into prostitution [though frowned upon], because Allah will forgive you [pretty twisted, huh?]:

[18A] Don't feel too bad about being forced into prostitution, at least you're alive, for in the pre-Islamic days of 'ignorance', they used to bury baby girls alive. Yes, there are actual admissions to doing this in the Tafsir of Ibn Kathir, but never mind that, just sacrifice a few camels and it's all forgiven by Allah ...

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

"... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ..."

Surah 4:65 (al-Hilali-Khan translation) -

"... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ..."

[02] Men can beat their rebellious wives/concubines until they obey, and even turn green with bruises:

Surah 4:34 (Pickthall translation) -

"... **Men are in charge of women, because Allah hath made the one of them to excel the other**, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. **As for those from whom ye fear rebellion**, admonish them and banish them to beds apart, and **scourge them**. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. ..."

Surah 4:34 (Shakir translation) -

"... 34. Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; **and [as to] those on whose part you fear desertion**, admonish them, and leave them alone in the sleeping-places and **beat them**; then if they obey you, do not seek a way against them; surely Allah is High, Great. ..."

Sahih Muslim, Book 004, Chapter 203, Number 2127 -

“... Muhammad b. Qais said (to the people): Should I not narrate to you (a hadith of the Holy Prophet) on my authority and on the authority of my mother? We thought that he meant the mother who had given him birth. **He (Muhammad b. Qais) then reported that it was 'A'isha who had narrated this: Should I not narrate to you about myself and about the Messenger of Allah** (may peace be upon him)? We said: Yes. **She said: When it was my turn for Allah's Messenger (may peace be upon him) to spend the night with me**, he turned his side, put on his mantle and took off his shoes and placed them near his feet, and spread the corner of his shawl on his bed and then lay down till he thought that I had gone to sleep. He took hold of his mantle slowly and put on the shoes slowly, and opened the door and went out and then closed it lightly. I covered my head, put on my veil and tightened my waist wrapper, and then went out following his steps till he reached Baqi'. He stood there and he stood for a long time. He then lifted his hands three times, and then returned and I also returned. He hastened his steps and I also hastened my steps. He ran and I too ran. He came (to the house) and I also came (to the house). I, however, preceded him and I entered (the house), and as I lay down in the bed, he (the Holy Prophet) entered the (house), and said: **Why is it, O 'A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story).** He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. **He struck me on the chest which caused me pain**, and then said: **Did you think that Allah and His Apostle would deal unjustly with you?** She said: Whatsoever the people conceal, Allah will know it. He said: Gabriel came to me when you saw me. He called me and he concealed it from you. I responded to his call, but I too concealed it from you (for he did not come to you), as you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Gabriel) said: Your Lord has commanded you to go to the inhabitants of Baqi' (to those lying in the graves) and beg pardon for them. I said: Messenger of Allah, how should I pray for them (How should I beg forgiveness for them)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and those who come later on, and we shall, God willing, join you. ...”

Sahih al-Bukhari, Volume 8, Book 82, Number 828 -

“... **Narrated Aisha: Abu Bakr came towards me and struck me violently with his fist** and said, “You have detained the people because of your necklace.” But I remained motionless as if I was dead lest I should awake Allah's Apostle although **that hit was very painful.** ...”

Sahih al-Bukhari, Volume 7, Book 72, Number 715 -

“... Narrated 'Ikrima: Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. **'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating).** It was the habit of ladies to support each other, so when Allah's Apostle came, **'Aisha said, "I have not seen any woman suffering as much as the**

believing women. Look! Her skin is greener than her clothes!" When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment, 'Abdur-Rahman said, "By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Apostle said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you." Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), "Are these your sons?" On that 'Abdur-Rahman said, "Yes." The Prophet said, "You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow," ..."

*Aishah was taken to be Muhammad's wife at circa 6 years old [actually moonwise 5 ½ years old] and the marriage was 'consummated' when she was circa 9 years old [actually moonwise 8 ½ years old], according to her own testimony in the Hadith, etc. She was Muhammad's favorite 'wife'.

Sahih Muslim, Book 009, Chapter 6, Number 3526 -

"... **So far as Abu Jahm is concerned, he is a great beater of women, ...**"

Sahih Muslim, Book 009, Chapter 6, Number 3527 -

"... **Abu'l-Jahm is very harsh with women (or he beats women, or like that), ...**"

Sahih Muslim, Book 040, Chapter 13, Number 6837 -

"... 'Abdullah b. Zam'a reported that Allah's Messenger (may peace be upon him) delivered an address and he made a mention of the dromedary and also made a mention of one (base person) who cut off Its hind legs, and he recited:" When the basest of them broke forth with mischief" (xei. 12). When a mischievous person, strong even because of the strength of a family like Abu Zam'a, broke forth. He then delivered instruction in regard to the women saying: **There is amongst you who beats his woman, and in the narration on the authority of Abu Bakr, the words are: He flogs her like a slave-girl. And in the narration of Abu Kuraib (the words are): He flogs like a slave and then comforts his bed with the help of that at the end of the day**, and he then advised in regard to laughing of people at the breaking of wind and said: One of you laughs at that which you yourself do. ..."

Jami at-Tirmidhi, Volume 2, Book 10, Chapter 11, Number 1163 -

"... 1163. Sulaiman bin 'Amr bin Al-Ahwas said: "My father narrated to me that he witnessed the farewell Hajj with the Messenger of Allah: So he thanked and praised Allah and he reminded and gave admonition. He mentioned a story in his narration and he (the Prophet) said: "And indeed I order you to be good to **the women, for they are but captives with you** over whom you have no power other than that, **except if they come with manifest Fahishah (evil behaviour). If they do that, then abandon their beds and beat them with a beating** that is not harmful. And if they obey you then you have no cause against them. **Indeed you have rights over your women**, and your

women have rights over you. As for your rights **over** your women, then they must not allow anyone whom you dislike to tread on your bedding (furniture), [1] nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.” (Sahih)

(Abu 'Eisa said:) This (Hadith) is Hasan Sahih. And the meaning of his saying: “they are but captives with you” means they are captives under your care. ...”

[‘lightly’, ‘not harmful’, ‘not painful’, means no broken bones, and supposedly, not to draw blood]

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 9, Number (2). 3087 -

“... (2). 3087. ... Behold! I order you to treat **women** well, **for they are but like captives with you**, you have no sovereignty beyond this over them, **unless they manifest open lewdness. If they do that, then abandon their beds, and beat them with a beating** that is not painful. Then **if** they obey you, **then** there is no cause for you against them **beyond that**. Behold! **There are rights for you upon your women**, and rights for your women upon you. As for your rights upon them, then they are not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.” (Hasan) [Abü 'Elsa said:] This Hadith is Hasan Saith. Abu Al-Ahwas (also) reported it from Shabib bin Gharqadah. ...”

Sunan Ibn Majah, Volume 3, Book 9, Chapter 10, Number 1869 -

“... As for Abu Jahm, he is a man who habitually beats woman. ...” (Sahih)

Jami at-Tirmidhi, Volume 6, Glossary of Islamic terms; page 580:

“... **ImIäs: (5') An abortion caused by being beaten over one's (a pregnant wife's) abdomen. ...”**

[03] Divorce and Child Brides (no courses/periods) and Pregnancies -

Surah 65:4 (al-Hilali-Khan translation) -

“... And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. ...”

Surah 65:5 (al-Hilali-Khan translation) -

“... That is the Command of Allah, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his

reward. ...”

Surah 65:6 (al-Hilali-Khan translation) -

“... Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, given them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child). ...”

[04] Many women and wives of Muslims will not enter Islamic Paradise, but remain in Islamic Hell [all Muslims, including Muhammad, enter Hell upon death]:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... This is like what **the Messenger of Allah said to the women: (O women, give in charity, for I have seen that you form the majority of the people of Hell.)** A woman asked, “**Why is that , O Messenger of Allah**” He said: **(Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she would say, 'I have never seen anything good from you!')** This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds. ...”

Sahih al-Bukhari, Volume 1, Book 2, Number 28 -

“... Narrated Ibn 'Abbas: **The Prophet said: “I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful.”** It was asked, “**Do they disbelieve in Allah?**” (or are they ungrateful to Allah?) He replied, “**They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.’ ...”**

Sahih al-Bukhari, Volume 2, Book 18, Number 161 -

“... Narrated 'Abdullah bin Abbas: The sun eclipsed in the life-time of the Prophet (p.b.u.h) . Allah's Apostle offered the eclipse prayer and stood for a long period equal to the period in which one could recite Surat-al-Baqara. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the prayer. By then, the sun (eclipse) had cleared. The Prophet then said, “The sun and the moon are two of the signs of Allah. They

eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allah." The people say, "O Allah's Apostle! We saw you taking something from your place and then we saw you retreating." The Prophet replied, "I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of the inhabitants were women." The people asked, "O Allah's Apostle! Why is it so?" The Prophet replied, "Because of their ungratefulness." It was asked whether they are ungrateful to Allah. The Prophet said, "They are ungrateful to their companions of life (husbands) and ungrateful to good deeds. If you are benevolent to one of them throughout the life and if she sees anything (undesirable) in you, she will say, 'I have never had any good from you.'" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 554 -

"... Narrated 'Imran: The Prophet said, "I looked into paradise and saw that the majority of its people were the poor, and **I looked into the Fire and found that the majority of its people were women.**" ..."

Sahih al-Bukhari, Volume 8, Book 76, Number 555 -

"... Narrated Usama: **The Prophet said**, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but **the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women.**" ..."

Sahih Muslim, Book 004, Chapter 173, Number 1982 -

"... Ibn 'Abbas reported: There was an eclipse of the sun during the lifetime of the Messenger of Allah (may peace be upon him). The Messenger of Allah, (may peace be upon him) prayed accompanied by the people. He stood for a long time, about as long as it would take to recite Surah al-Baqara; then he bowed for a long time; then he raised his head and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but for a shorter while than the first. He then prostrated and then stood for a long time, but it was less than the first qiyam. He then bowed for a long time, but it was less than the first bowing. He then raised (his head) and stood for a long time, but it was less than the first qiyam. He then bowed for a long time but it was less than the first bowing. He then observed prostration, and then he finished, and the sun had cleared (by that time). He (the Holy Prophet) then said: The sun and moon are two signs from the signs of Allah. These two do not eclipse on account of the death of anyone or on account of the birth of anyone. So when you see that, remember Allah. They (his Companions) said: Messenger of Allah, we saw you reach out to something, while you were standing here, then we saw you restrain yourself. He said: I saw Paradise and reached out to a bunch of its grapes; and had I taken it you would have eaten of it as long as the world endured. I saw Hell also. No such (abominable) sight have I ever seen as that which I saw today; and I observed that most of its inhabitants were women. They said: Messenger of Allah, on what account is it so? He said: For their ingratitude or disbelief (bi-kufra hinna). It was said: Do they disbelieve in Allah? He said: (Not for their

disbelief in God) but for their ingratitude to their husbands and ingratitude to kindness. If you were to treat one of them kindly for ever, but if she later saw anything displeasing) in you, she would say: i have never seen any good in you. ...”

[05] The testimony of a woman is worth half that of a man, because they [women] are unreliable and most will remain in Hell-fire:

Surah 2:282 (al-Hilali-Khan translation) -

“... ... And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.”

Sahih al-Bukhari, Volume 1, Book 6, Number 301 -

“... Narrated Abu Said Al-Khudri: Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, “O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allah's Apostle ?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allah's Apostle! What is deficient in our intelligence and religion?” He said, “Is not the evidence of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.” ...”

Sahih al-Bukhari, Volume 3, Book 48, Number 826 -

“... Narrated Abu Said Al-Khudri: The Prophet said, “Isn't the witness of a woman equal to half of that of a man?” The women said, “Yes.” He said, “This is because of the deficiency of a woman's mind.” ...”

Sahih Muslim, Book 001, Chapter 35, Number 0142 -

“... It is narrated on the authority of 'Abdullah b. Umar that the Messenger of Allah observed: O womenfolk, you should give charity and ask much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy Prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion. This hadith has been narrated on the authority of Abu Tahir with this chain of transmitters. ...”

[06] Muhammad allowed Mutah [Mut'a], hired prostitutes, a temporary marriage for sex, in exchange for gifts, and while some have said that Muhammad later forbade this on the Day of Khaibar [see below] though there was nothing stated of permanence, but merely for that time being, while others yet say that Muhammad never forbade this, but it was only much later that 'Umar forbade it after the death of Muhammad, and others still yet say, it was never forbidden, while others still say that there are certain conditions that are illegal [according to Shari'ah], but still allowed in the Qur'an **[Surah 5:87 (al-Hilali-Khan translation) or also Surah 5:90 (Pickthall translation), etc]** and as example was still practised long after the death of Muhammad, in the days of Abu Bakr and 'Umar **[see Sahih Muslim, Book 008, Chapter 3, Number 3248-3249, etc]**. Therefore, there are some Muslim sects, persons which still practice this, while others do not, even amidst differences over it. -

Surah 4:24 (Shakir translation) -

“... And all married women **except those whom your right hands possess** [this is] Allah's ordinance to you, and **lawful for you** are [all women] besides those, **provided that you seek [them] with your property, taking [them] in marriage** not committing fornication. **Then as to those whom you profit by, give them their dowries as appointed;** and **there is no blame on you about what you mutually agree after what is appointed;** surely Allah is Knowing, Wise. ...”

Tafsir of al-Jalalayn on Surah 4:24 -

“... [4:24] And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; **save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp**, but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; this is what God has prescribed for you (kitāba is in the accusative because it is the verbal noun). **Lawful for you** (read passive wa-uhilla, or active wa-ahalla), beyond all that, that is, except what He has forbidden you of women, **is that you seek, women, using your wealth, by way of a dowry or a price, in wedlock** and not, fornicating, in illicitly. **Such wives as you enjoy thereby, and have had sexual intercourse with, give them their wages**, the dowries that you have assigned them, as an obligation; **you are not at fault in agreeing together**, you and they, after the obligation, is waived, decreased or increased. God is ever Knowing, of His creatures, Wise, in what He has ordained for them. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 51 -

“... Narrated Abu Jamra: I heard Ibn Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, “That is only when it is very badly needed and women are scarce.” On that, Ibn 'Abbas said, “Yes.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 52 -

“... Narrated Jabir bin 'Abdullah and Salama bin Al-Akwa': While we were in an army, Allah's Apostle came to us and said, “You have been allowed to do the Mut'a (marriage),

so do it." Salama bin Al-Akwa' said: Allah's Apostle's said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al-Bukhari) said: 'Ali made it clear that the Prophet said, "The Mut'a marriage has been cancelled (made unlawful)." ..."

Sahih al-Bukhari, Volume 9, Book 86, Number 90 -

"... Narrated 'Abdullah: Nafi narrated to me that 'Abdullah said that Allah's Apostle forbade the Shighar. I asked Nafi', "What is the Shighar?" He said, "It is to marry the daughter of a man and marry one's daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one's own sister to that man without Mahr." Some people said, "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is illegal." The same scholar said regarding Al-Mut'a, "The marriage is invalid and its condition is illegal." Some others said, "The Mut'a and the Shighar are permissible but the condition is illegal." ..."

Sahih al-Bukhari, Volume 9, Book 86, Number 91 -

"... Narrated Muhammad bin 'Ali: 'Ali was told that Ibn 'Abbas did not see any harm in the Mut'a marriage. 'Ali said, "Allah's Apostle forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal." ..."

Sahih Muslim, Book 007, Chapter 32, Number 2874 -

"... Abd Nadra reported: While I was in the company of Jibir, a person came and said: There is difference of opinion among Ibn Abbas and Ibn Zubair about two Mut'as (benefits, Tamattul in Hajj and temporary marriage with women), whereupon jibir said: We have been doing this during the lifetime of Allah's Messenger (way peace be upon him), and then 'Umar forbade us to do so, and we never resorted to them. ..."

Sahih Muslim, Book 008, Chapter 3, Number 3243 -

"... Abdullah (b. Mas'ud) reported: We were on an expedition with Allah's Messenger (may peace be upon him) and we had no women with us. We said: Should we not have ourselves castrated? He (the Holy Prophet) forbade us to do so He then granted us permission that we should contract temporary marriage for a stipulated period giving her a garment, and 'Abdullah then recited this verse: 'Those who believe do not make unlawful the good things which Allah has made lawful for you, and do not transgress. Allah does not like transgressors" (al-Qur'an, v. 87). ..."

Sahih Muslim, Book 008, Chapter 3, Number 3244 -

"... This hadith has been narrated on the authority of Jarir with the same chain of transmitters and he also recited this (above-mentioned verse) to us, but he did not say that 'Abdullah recited it. ..."

Sahih Muslim, Book 008, Chapter 3, Number 3245 -

“... This hadith has been narrated on the authority of Isma'il with the same chain of transmitters (and the words are): “We were young, so we said: Allah's Messenger, should we not have ourselves castrated? But he (the narrator) did not say; We were on an expedition.” ...”

Sahih Muslim, Book 008, Chapter 3, Number 3246 -

“... Jabir b. 'Abdullah and Salama b. al-Akwa' said: There came to us the proclaimer of Allah's Messenger (may peace be upon him) and said: Allah's Messenger (may peace be upon him) has granted you permission to benefit yourselves, i. e. to contract temporary marriage with women. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3247 -

“... Salama b. al. Akwa' and Jabir b. Abdullah reported: Allah's Messenger (may peace be upon him) came to us and permitted us to contract temporary marriage. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3248 -

“... Ibn Uraij reported: 'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Holy Prophet (may peace be upon him) and during the time of Abu Bakr and 'Umar. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3249 -

“... Jabir b. 'Abdullah reported: We contracted temporary marriage giving a handful of (tales or flour as a dower during the lifetime of Allah's Messenger (may peace be upon him) and during the time of Abu Bakr until 'Umar forbade it in the case of 'Amr b. Huraith. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3250 -

“... Abu Nadra reported: While I was in the company of Jabir b. Abdullah, a person came to him and said that Ibn 'Abbas and Ibn Zubair differed on the two types of Mut'as (Tamattu' of Hajj 1846 and Tamattu' with women), whereupon Jabir said: We used to do these two during the lifetime of Allah's Messenger (may peace be upon him). Umar then forbade us to do them, and so we did not revert to them. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3251 -

“... Iyas b. Salama reported on the authority of his father that Allah's Messenger (may peace be upon him) gave sanction for contracting temporary marriage for three nights in the year of Autas 1847 and then forbade it. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3252 -

“... Sabra Juhanni reported: Allah's Messenger (may peace be upon him) permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (may peace be upon him) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3253 -

“... Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (may peace be upon him) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (may peace be upon him) declared it forbidden. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3254 -

“... Rabi' b. S'abra al-jahanni reported on the authority of his father. We went with Allah's Messenger (may peace be upon him) to Mecca during the year of Victory and he narrated like this a hadith transmitted by Bishr (the previous one) but with this addition: “She said: Can it be possible?” And it is also mentioned in it: “He said: The cloak of this (man) is old and worn out.” ...”

Sahih Muslim, Book 008, Chapter 3, Number 3255 -

“... Sabra al-Juhanni reported on the authority of his father that while he was with Allah's Messenger (may peace be upon him) he said: O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given to then (as dower). ...”

Sahih Muslim, Book 008, Chapter 3, Number 3257 -

“... 'Abd al-Malik b. Rabi' b. Sabraal-Juhanni reported on the authority of his father who narrated it on the authority of his father (i.e. 'Abd al-Malik's grandfather, Sabura al-Juhanni): Allah's Messenger (may peace be upon him) permitted us to contract temporary marriage in the Year of Victory, as we entered Mecca, and we did come out of it but he forbade us to do it. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3258 -

“... Sabra b. Ma'bad reported that Allah's Apostle (may peace be upon him) permitted his Companions to contract temporary marriage with women in the Year of Victory. So I and a friend of mine from Banu Sulaim went out, until we found a young woman of Banu Amir who was like a young she-camel having a long neck. We made proposal to her for contracting temporary marriage with us, and presented to her our cloaks (as dower). She began to look and found me more handsome than my friend, but found the cloak of my friend more beautiful than my cloak. She thought in her mind for a while, but then preferred me to my friend. So I remained with her for three (nights), and then Allah's Messenger (may peace be upon him) commanded us to part with them (such women). ...”

Sahih Muslim, Book 008, Chapter 3, Number 3260 -

“... Rabi' b. Sabra reported on the authority of his father that Allah's Messenger (may peace be upon him) forbade on the Day of Victory to contract temporary marriage with women. This hadith has been narrated on the authority of Rabi' b. Sabra that Allah's Messenger (may peace be upon him) forbade to contract temporary marriage with women at the time of Victory, and that his father had contracted the marriage for two red cloaks. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3261 -

“... 'Urwa b. Zubair reported that 'Abdullah b. Zubair (Allah be pleased with him) stood up (and delivered an address) in Mecca saying: Allah has made blind the hearts of some people as He has deprived them of eyesight that they give religious verdict in favour of temporary marriage, while he was alluding to a person (Ibn 'Abbas). Ibn Abbas called him and said: You are an uncouth person, devoid of sense. By my life, Mut'a was practised during the lifetime of the leader of the pious (he meant Allah's Messenger, may peace be upon him), and Ibn Zubair said to him: just do it yourselves, and by Allah, if you do that I will stone you with your stones. Ibn Shihab said. Khalid b. Muhajir b. Saifullah informed me: While I was sitting in the company of a person, a person came to him and he asked for a religious verdict about Mut'a and he permitted him to do it. Ibn Abu 'Amrah al-Ansari (Allah be pleased with him) said to him: Be gentle. It was permitted in the early days of Islam, (for one) who was driven to it under the stress of necessity just as (the eating of) carrion and the blood and flesh of swine and then Allah intensified (the commands of) His religion and prohibited it (altogether). Ibn Shihab reported: Rabi' b. Sabra told me that his father (Sabra) said: I contracted temporary marriage with a woman of Banu 'Amir for two cloaks during the lifetime of Allah's Messenger (may peace be upon him); then he forbade us to do Mut'a. Ibn Shihab said: I heard Rabi' b. Sabra narrating it to Umar b. 'Abd al-'Aziz and I was sitting there. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3262 -

“... Sabra al-Juhanni reported on the authority of his father: Allah's Messenger (may peace be upon him) prohibited the contracting of temporary marriage and said: Behold, it is forbidden from this very day of yours to the Day of Resurrection, and he who has given something (as a dower) should not take it back. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3263 -

“... 'Ali b. Abi Talib reported that Allah's Messenger (may peace be upon him) prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3264 -

“... Malik narrated this hadith on the authority of the same chain of transmitters that 'Ali b. Abi Talib said to a person: You are a person led astray; Allah's Messenger (may peace be upon him) forbade us (to do Mut'a), as is stated in the hadith transmitted on the authority of Yahya b. Malik. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3265 -

“... Muhammad b. 'Ali narrated on the authority of his father 'Ali that Allah's Apostle (may peace be upon him) on the Day of Khaibar prohibited for ever the contracting of temporary marriage and eating of the flesh of the domestic asses. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3266 -

“... 'Ali (Allah be pleased with him) heard that Ibn Abbas (Allah be pleased with them) gave some relaxation in connection with the contracting of temporary marriage, whereupon he said: Don't be hasty (in your religious verdict), Ibn 'Abbas, for Allah's Messenger (may peace be upon him) on the Day of Khaibar prohibited for ever the doing of it-And eating of the flesh of domestic asses. ...”

Sahih Muslim, Book 008, Chapter 3, Number 3267 -

“... 'Ali (Allah be pleased with him) said to Ibn 'Abbas (Allah be pleased with them) that Allah's Messenger (may peace be upon him) on the Day of Khaibar forbade forever the contracting of temporary marriage and the eating of the flesh of domestic asses. ...”

[07] Muhammad allowed temporary divorce, wherein a man could be dis-satisfied with his wife, get divorced [up to 3 times], and then she could be in contract for another 'marriage' to another man, be come 'married', and if un-satisfied with the new husband, could after consummation of the marriage with the new husband, return to the previous husband and then could be 'remarried' to the original husband:

Surah 2:229-230 (al-Hilali-Khan translation) -

“... [v.229] **The divorce is twice**, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)[1]. These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong-doers). [v.230] **And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite**, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge. ...”

Sahih al-Bukhari, Volume 7, Book 72, Number 715 -

“... Narrated 'Ikrima: Rifa'a divorced his wife whereupon 'AbdurRahman bin Az-Zubair Al-Qurazi married her. 'Aisha said that the lady (came), wearing a green veil (and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating). It was the habit of ladies to support each other, so when Allah's Apostle came, 'Aisha said, “I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!” When 'AbdurRahman heard that his wife had gone to the Prophet, he came with his two sons from another wife. She said, “By Allah! I have done no wrong to him but he is impotent and is as useless to me as this,” holding and showing the fringe of her garment, 'Abdur-Rahman said, “By Allah, O Allah's Apostle! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a.” Allah's Apostle said, to her, “If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless Abdur-Rahman has had sexual intercourse with you.” Then the Prophet saw two boys with 'Abdur-Rahman and asked (him), “Are these your sons?” On that 'AbdurRahman said, “Yes.” The Prophet said, “You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,” ...”

[08] 72 Virgins [Houris], a minimum number [a Hadith number, a minimum, see Ibn Kathir, a hundred virgins a day], in addition to the wives [which actually are to make it into Heaven, for most will end up remaining in Hell] they already have, and those which their right hands possess:

Surah 2:25 (al-Hilali-Khan translation) -

“... And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: “This is what we were provided with before,” and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives) and they will abide therein forever. ...”

* Surah 2:25 (al-Hilali-Khan translation notes) - “... (V.2:25) having no

menses [women's cycle] , stools, urine. See Tafsir Ibn Kathir and also see the footnote of (V.29:64) ...”

Surah 2:25 (Pickthall translation) -

“... And give glad tidings [O Muhammad] unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. ...”

Surah 2:25 (Shakir translation) -

“... 25. And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide. ...”

Surah 2:25 (Yusuf-Ali translation) -

“... But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever). ...”

Tafsir of al-Jalalayn on Surah 2:25 -

“... [2:25] ... they shall be given it, the provision, in perfect semblance, that is, resembling one another in colour, but different in taste; and there for them shall be spouses, of houris and others, purified, from menstruation and impurities; therein they shall abide: dwelling therein forever, neither perishing nor departing therefrom.”

Sahih al-Bukhari, Volume 4, Book 54, Number 476 -

“... Narrated Abu Huraira: The Prophet said, “The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh.” ...”

Sahih al-Bukhari, Volume 4, Book 55, Number 544 -

“... Narrated Abu Huraira: Allah's Apostle said, “The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will

glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in statute), sixty cubits tall.” ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said, (Wherein will be), meaning on these couches or beds, (Qasirat At -Tarf) chaste females, wives rest raining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn 'Abbas, Qatadah, 'Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, “By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you.” Allah said, (whom never deflowered a human before nor Jinn) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, “Damrah bin Habib was asked if the Jinns will enter Paradise and he said, ‘Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.’ ” Allah's statement, (whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed: (they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, “They are as pure as rubies and white as Marjan.” So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Sirin said, “Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, ‘Has not Abu Al-Qasim (Muhammad) said, (Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs.”

Tafsir of al-Jalalayn on Surah 36:55 -

“... [36:55] Indeed today the inhabitants of Paradise are busy (read *fī shughlin* or *fī shughulin*), [oblivious] to what the inhabitants of the Fire are suffering, [busy] delighting in pleasures such as deflowering virgins — not busy with anything wearisome, as there is no toil in Paradise — rejoicing, blissful (*fākihūna* is a second predicate of *inna*, the first being *fī shugulin*, ‘busy’); ...”

Tafsir of al-Jalalayn on Surah 39:15 -

“... [39:15] So worship whatever you wish besides Him’, other than Him — herein is a threat for them as well as a declaration [of the fact] that they do not worship God, exalted be He. Say: ‘Indeed the losers are those who [will] have lost their souls and their families on the Day of Resurrection, by condemning their souls to abide [forever] in the Fire, and their failure to attaining [the bliss promised among] the black-eyed virgins who

would have been prepared for them in Paradise had they been believers. Truly that is the manifest loss! ...”

Tafsir of al-Jalalayn on Surah 42:45 -

“... [42:45] ... on the Day of Resurrection, for being condemned to abide forever in the Fire and for not being able to attain [the blissful company of] the houris prepared for them in Paradise had they been believers ...”

Surah 44:51-54 (al-Hilali-Khan translation) -

“... [v.51] Verily, the Muttaqun (the pious. See V.2:2), will be in place of Security (Paradise). [v.52] Among Gardens and Springs, [v.53] Dressed in fine silk and (also) in thick silk, facing each other, [v.54] So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. ...”

* **Surah 41:51-54 (al-Hilali-Khan translation notes)** - “... (V.44:45) Hur: Very fair females created by Allah as such, not from the offspring of Adam, with intense black irises of their eyes and intense white scleras [For details see the book Hadi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147]. ...”

Surah 44:51-54 (Pickthall translation) -

“... [v.51] Lo! those who kept their duty will be in a place secured. [v.52] Amid gardens and watersprings, [v.53] Attired in silk and silk embroidery, facing one another. [v.54] Even so [it will be]. And We shall wed them unto fair ones with wide, lovely eyes. ...”

Surah 44:51-54 (Shakir translation) -

“... [v.51] Surely those who guard [against evil] are in a secure place, [v.52] In gardens and springs; [v.53] They shall wear of fine and thick silk, [sitting] face to face; [v.54] Thus [shall it be], and We will wed them with Houris pure, beautiful ones. ...”

Surah 44:51-54 (Yusuf-Ali translation) -

“... [v.51] As to the Righteous (they will be) in a position of Security, [v.52] Among Gardens and Springs; [v.53] Dressed in fine silk and in rich brocade, they will face each other; [v.54] So; and We shall join them to Companions with beautiful, big, and lustrous eyes. ...”

Tafsir of al-Jalalayn on Surah 44:54 -

“... [44:54] So [shall it be] (an implied al-amru, ‘the matter’, should be read as preceding this); and We shall pair them, either in conjugality or [meaning] We shall join them, with houris of beautiful eyes, women of the fairest complexion with wide and beautiful eyes. ...”

Surah 52:20 (al-Hilali-Khan translation) -

“... They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hur (female, fair ones) with wide lovely eyes. ...”

* **Surah 52:20 (al-Hilali-Khan translation notes)** - “... (V.52:20) Hur: Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of(V.44:54). ...”

Surah 52:20 (Pickthall translation) -

“... Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes. ...”

Surah 52:20 (Shakir translation) -

“... Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones. ...”

Surah 52:20 (Yusuf-Ali translation) -

“... They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes. ...”

Tafsir of al-Jalalayn on Surah 52:20 -

“... [52:20] [They will be] reclining (muttaki’īna is a circumstantial qualifier referring to the concealed subject of God’s words fī jannātin, ‘amid gardens’) on ranged couches, [arranged] one next to the other, and We will wed them (zawwajnāhum is a supplement to jannātin, ‘gardens’, meaning ‘We will couple them’) to beautiful houris, of wide and beautiful eyes. ...”

Surah 55:54-56 (al-Hilali-Khan translation) -

“... [v.54] Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand. [v.55] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.56] Wherein both will be Qasirat-ut-Tarf [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had tamth before them. ...”

* **Surah 55:56 (al-Hilali-Khan translation notes)** - “... (V.55:56): Tamth means: Opening their hymens with sexual intercourse. ...”

Surah 55:54-56 (Pickthall translation) -

“... [v.54] Reclining upon couches lined with silk brocade, the fruit of

both the gardens near to hand. [v.55] Which is it, of the favours of your Lord, that ye deny? [v.56] Therein are those of modest gaze, whom neither man nor jinni will have touched before them. ...”

Surah 55:54-56 (Shakir translation) -

“... [v.54] Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach. [v.55] Which then of the bounties of your Lord will you deny? [v.56] In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them. ...”

Surah 55:54-56 (Yusuf-Ali translation) -

“... [v.54] They will recline on Carpets, whose inner lining will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach). [v.55] Then which of the favours of your Lord will ye deny? [v.56] In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;- ...”

Tafsir of al-Jalalayn on Surah 55:56 -

“... [55:56] In them, in the two gardens and what they comprise of upper chambers and palaces, are maidens of restrained glances, [restricting] their eyes to those spouses of theirs from among [either] the men or the jinn who are reclining, [maidens] who have not been touched, [who] have not been deflowered — and these [maidens] are [either] houris or women of this world who [will] have been created [anew], by any man or jinn before them. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 55:60 -

“... Allah states that those who do good in this world -- by having faith and performing righteous deeds – will be rewarded with a good reward in the Hereafter. Allah said: (Is there any reward for good other than good) (55:60) Then Allah said: (and even more.) the reward on the good deeds multiplied ten times to seven hundred times and even more on top of that . This reward includes what Allah will give them in Paradise, such as the palaces, Al-Hur (virgins of Paradise), and His pleasure upon them.
... ...”

Surah 55:70-76 (al-Hilali-Khan translation) -

“... [v.70] Therein (Gardens) will be Khairatun-Hisan [fair (wives) good and beautiful]; [v.71] Then which of the Blessings of your Lord will you both (jinn and men) deny? [v.72] Hur (beautiful, fair females) guarded in pavilions; [v.73] Then which of the Blessings of your Lord will you both (jinn and men deny)? [v.74] With whom no man of jinni has had tamth before them. [v.75] Then which of the Blessings of your Lord

will you both (jinn and men) deny? [v.76] Reclining on green cushions and rich beautiful mattresses. ...”

* **Surah 55:72,74 (al-Hilali-Khan translation notes)** - “... (V.55:72) See footnote of (V.52:20) (V.55:74) Tamth means: Opening their hymens with sexual intercourse. ...”

Surah 55:70-76 (Pickthall translation) -

“... [v.70] Wherein [are found] the good and beautiful - [v.71] Which is it, of the favours of your Lord, that ye deny? - [v.72] Fair ones, close-guarded in pavilions - [v.73] Which is it, of the favours of your Lord, that ye deny? - [v.74] Whom neither man nor jinni will have touched before them - [v.75] Which is it, of the favours of your Lord, that ye deny? [v.76] Reclining on green cushions and fair carpets. ...”

Surah 55:70-76 (Shakir translation) -

“... [v.70] In them are goodly things, beautiful ones. [v.71] Which then of the bounties of your Lord will you deny? [v.72] Pure ones confined to the pavilions. [v.73] Which then of the bounties of your Lord will you deny? [v.74] Man has not touched them before them nor jinni. [v.75] Which then of the bounties of your Lord will you deny? [v.76] Reclining on green cushions and beautiful carpets. ...”

Surah 55:70-76 (Yusuf-Ali translation) -

“... [v.70] In them will be fair (Companions), good, beautiful; - [v.71] Then which of the favours of your Lord will ye deny?- [v.72] Companions restrained (as to their glances), in (goodly) pavilions;- [v.73] Then which of the favours of your Lord will ye deny?- [v.74] Whom no man of Jinn before them has touched;- [v.75] Then which of the favours of your Lord will ye deny?- [v.76] Reclining on green Cushions and rich Carpets of beauty. ...”

Tafsir of al-Jalalyn on Surah 55:72 -

“... [55:72] Houris (hur, this means maidens with intense black eyes set against the [intense] whiteness [of the iris]) secluded, concealed, in pavilions, made of studded gems, annexed to the palaces, like boudoirs. ...”

Surah 56:22-24 (al-Hilali-Khan translation) -

“... [v.22] And (there will be) Hur (fair females) with wide, lovely eyes (as wives for the pious), [v.23] Like unto preserved pearls. [v.24] A reward for what they used to do. ...”

Surah 56:22-24 (Pickthall translation) -

“... [v.22] And [there are] fair ones with wide, lovely eyes, [v.23] Like unto hidden pearls, [v.24] Reward for what they used to do. ...”

Surah 56:22-24 (Shakir translation) -

“... [v.22] And pure, beautiful ones, [v.23] The like of the hidden pearls: [v.24] A reward for what they used to do. ...”

Surah 56:22-24 (Yusuf-Ali translation) -

“... [v.22] And (there will be) Companions with beautiful, big, and lustrous eyes,- [v.23] Like unto Pearls well-guarded. [v.24] A Reward for the deeds of their past (life). ...”

Tafsir of al-Jalalayn on Surah 56:22 -

“... [56:22] and houris, maidens with intensely black eyes [set] against the whiteness [of their irises], with wide eyes ('īn: the 'ayn here is inflected with a kasra instead of a damma because it [the kasra] better harmonises with the yā'; the singular is 'aynā', similar [in pattern] to hamrā'; a variant reading [for wa-hūrun 'īn] has the genitive case wa-hūrin 'īn) ...”

Surah 56:35-37 (al-Hilali-Khan translation) -

“... [v.35] Verily, We have created them (maidens) of special creation. [v.36] And made them virgins. [v.37] Loving (their husbands only), (and) of equal age. ...”

Surah 56:35-37 (Pickthall translation) -

“... [v.35] Lo! We have created them a [new] creation [v.36] And made them virgins, [v.37] Lovers, friends, ...”

Surah 56:35-37 (Shakir translation) -

“... [v.35] Surely We have made them to grow into a [new] growth, [v.36] Then We have made them virgins, [v.37] Loving, equals in age, ...”

Surah 56:35-37 (Yusuf-Ali translation) -

“... [v.35] We have created (their Companions) of special creation. [v.36] And made them virgin - pure (and undefiled) - [v.37] Beloved (by nature), equal in age,- ...”

Tafsir of al-Jalalayn on Surah 56:34-38 -

“... [56:34] and mattresses [that are] raised, on top of couches. [56:35] Verily We have created them with an [unmediated] creation, namely, the wide-eyed houris, [We created them] without the process of birth,

[56:36] and made them virgins, immaculate — every time their spouses enter them they find them virgins, nor is there any pain [of defloration] — **[56:37]** amorous (read ‘uruban or ‘urban, plural of ‘arūb, meaning ‘a woman passionately enamoured of her spouse’), of equal age (atrāb is the plural of tīrb), **[56:38]** for those of the right [hand] (li-ashābi’l-yamīni is the relative clause of [either] ansha’nāhunna, ‘We have created them’, or ja‘alnāhunna, ‘[We] made them’), who are: ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 56:35-56 -

“... (Verily, We have created them a special creation. And made them virgins.) Urub, Atrab. For those on the right .) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... (Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu 'Ubaydah said that they were mentioned before in Allah's statement, (And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement, (Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delight fully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At -Tayalisi recorded that Anas said that the Messenger of Allah said, (In Paradise, the believer will be given such and such strength for women.) Anas said, “I asked, 'O Allah's Messenger! Will one be able to do that' He said, (He will be given the strength of a hundred (men).)” At -Tirmidhi also recorded it and said, “Sahih Gharib.” Abu Al-Qasim At -Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, “O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise” He said, (The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Hafiz Abu 'Abdullah Al-Maqdisi said, “In my view, this Hadith meets the criteria of the Sahih, and Allah knows best.” Allah's statement, ('Urub,) Sa'id bin Jubayr reported that Ibn 'Abbas said, “They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat? She is like that.” Ad-Dahhak reported from Ibn 'Abbas who said, “The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts.” Similar was said by 'Abdullah bin Sarj is, Mujahid, 'Ikrimah, Abu Al-'Aliyah, Yahya bin Abi Kathir, 'Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn 'Abbas; Atrab), means “They will be of one age, thirty-three years old.” Mujahid said, “Equal (age).” And in a different narration, “Similar (age).” 'Atiyah said, “Comparative.” (For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears

that the meaning here is that they were created for those on the right side, because Allah said, (Verily, We have created them a special creation. And made them virgins. 'Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. ...”

Surah 78:31-34 (al-Hilali-Khan translation) -

“... [v.31] Verily, for the Muttaqun, there will be a success (Paradise); [v.32] Gardens and vineyards, [v.33] And young full-breasted (mature) maidens of equal age, [v.34] And a full cup (of wine). ...”

Surah 78:31-34 (Pickthall translation) -

“... [v.31] Lo! for the duteous is achievement - [v.32] Gardens enclosed and vineyards, [v.33] And voluptuous women of equal age; [v.34] And a full cup. ...”

Surah 78:31-34 (Shakir translation) -

“... [v.31] Surely for those who guard [against evil] is achievement, [v.32] Gardens and vineyards, [v.33] And voluptuous women of equal age; [v.34] And a pure cup. ...”

Surah 78:31-34 (Yusuf-Ali translation) -

“... [v.31] Verily for the Righteous there will be a fulfillment of (the heart's) desires; [v.32] Gardens enclosed, and Grapevines; [v.33] Companions of Equal Age; [v.34] And a cup full (To the Brim). ...”

Tafsir of al-Jalalayn on Surah 78:33 -

“... [78:33] and buxom maidens (kawā'ib is the plural of kā'ib) of equal age (atrāb is the plural of tirb), ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 78:33 -

“... (And vineyards, and Kawa 'ib Atrab,) meaning, wide-eyed maidens with fully developed breasts. Ibn 'Abbas, Mujahid and others have said, (Kawa 'ib) “This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age.” The explanation of this has already been mentioned in Surat Al-Waqi'ah. Concerning Allah's statement, (And a cup Dihaq.) Ibn 'Abbas said, “Continuously filled.” ...”

[09] Men can rape [have sex with] their captives/slaves [even if they are the wife of a man [enemy] still alive, even in front of them, or practice 'Azl [[withdrawning prior to climax, so there might not be a pregnancy] so they can ransom the slave back], in any manner/way they will:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands posses. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 4:24 (al-Hilali-Khan translation) -

“... Also (forbidden are) women already married, except those (slaves) whom your right

hands possess.”

Surah 4:24 (Pickthall translation) -

“... 24. And all married women [are forbidden unto you] save those [captives] whom your right hands possess. It is a decree of Allah for you.”

Surah 4:24 (Shakir translation) -

“... 24. And all married women except those whom your right hands possess [this is] Allah's ordinance to you,”

Surah 4:24 (Yusuf-Ali translation) -

“... Also (prohibited are) women already married, **except those whom your right hands possess: (537) Thus hath Allah ordained ...”**

*** Surah 4:24 Yusuf-Ali translation notes - “537: Whom your right hands possess: i.e., captives in a Jihad. (R). ...”**

Tafsir al-Jalalayn on Surah 4:24 -

“... [4:24] And, forbidden to you are, wedded women, those with spouses, that you should marry them before they have left their spouses, be they Muslim free women or not; **save what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses among the enemy camp,** but only after they have been absolved of the possibility of pregnancy [after the completion of one menstrual cycle]; **this is what God has prescribed for you** (kitāba is in the accusative because it is the verbal noun). **Lawful for you** (read passive wa-uhilla, or active wa-ahalla),”

Surah 23:5-6 (al-Hilali-Khan translation) -

“... [v.5] And those who guard their chastity (i.e. private parts, from illegal sexual acts) [v.6] Except from their wives or (the slaves) that their right hands possess, -- for then, they are free from blame; ...”

Surah 23:5-6 (Pickthall translation) -

“... [v.5] And who guard their modesty – [v.6] Save from their wives or the [slaves] that their right hands possess, for then they are not blameworthy, ...”

Surah 23:5-6 (Shakir translation) -

“... [v.5] And who guard their private parts, [v.6] Except before their mates or those whom their right hands possess, for they surely are not

blameable, ...”

Surah 23:5-6 (Yusuf-Ali translation) -

“... [v.5] Who abstain from sex, [v.6] Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, ...”

Tafsir of al-Jalalayn on Surah 23:5-6 -

“... [23:5] and who guard their private parts, against what is unlawful, [23:6] except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them. ...”

Surah 70:29-30 (al-Hilali-Khan translation) -

“... [v.29] And those who guard their chastity (i.e. private parts from illegal sexual acts). [v.30] Except from their wives or the (women slaves) whom their right hands possess -- for (then) they are not blameworthy. ...”

Surah 70:29-30 (Pickthall translation) -

“... [v.29] And those who preserve their chastity [v.30] Save with their wives and those whom their right hands possess, for thus they are not blameworthy; ...”

Surah 70:29-30 (Shakir translation) -

“... [v.29] And those who guard their private parts, [v.30] Except in the case of their wives or those whom their right hands possess – for these surely are not to be blamed, ...”

Surah 70:29-20 (Yusuf-Ali translation) -

“... [v.29] And those who guard their chastity, [v.30] Except with their wives and the (captives) whom their right hands possess,-- for (then) they are not to be blamed, ...”

Tafsir of al-Jalalayn on Surah 70:29-30 -

“... [70:29] and those who guard their private parts, [70:30] except from their wives and those whom their right hands own, in the way of slavegirls, for in that case they are not blameworthy; ...”

Surah 2:223 (al-Hilali-Khan translation) -

“... Your wives are a tilth [*] for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves

beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad). ...”

* **Surah 2:223 (al-Hilali-Khan translation notes)** - “... (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus. ...”

Tafsir al-Jalalayn on Surah 2:223 -

“... [2:223] Your women are a tillage for you, that is, the place where you sow [the seeds of] your children; so come to your tillage, that is, the specified place, the front part, as, in whichever way, you wish, whether standing up, sitting down, lying down, from the front or the back: this was revealed in response to the Jews saying that if a person had vaginal intercourse with his wife from behind, the child would be born cross-eyed; and offer for your souls, righteous deeds, such as saying, ‘In the Name of God’ (bismillāh) when you commence intercourse; and fear God, in what He commands and prohibits; and know that you shall meet Him, at the Resurrection, where He will requite you according to your deeds; and give good tidings, of Paradise, to the believers, who feared Him. ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 50 -

“... Narrated Nafi': Whenever Ibn 'Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, “Do you know in what connection this Verse was revealed?” I replied, “No.” He said, “It was revealed in such-and-such connection.” Ibn 'Umar then resumed his recitation. Nafi added regarding the Verse: – ”So go to your tilth when or how you will” Ibn 'Umar said, “It means one should approach his wife in ..” ...”

Sahih al-Bukhari, Volume 6, Book 60, Number 51 -

“... Narrated Jabir: Jews used to say: “If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child.” So this Verse was revealed: – “Your wives are a tilth unto you; so go to your tilth when or how you will.” (2.223) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 42/43, Number 2151 -

“... 2151. It was reported from Abu Az-Zubair, from Jabir, that the Prophet once saw a woman, so he went to Zainab bint Jahsh and satisfied his desires with her. He then came to his Companions and said to them: “A woman appears in the form of a Shaitan [Satan], so whoever finds any (effects) of that in him, let him go to his wife, for it will **hide** what is in him.” (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 43/44, Number 2155 -

“... 2155. Abu Sa'eed Al-Khudri narrated that the Messenger of Allah sent an expedition to Awtas on the Day of Hunain, and they met the enemy, fought them, and won the battle. **They captured some slaves**, but some of the Companions of the Messenger of

Allah **felt uncomfortable in having relations with them because of their pagan husbands**. At this, Allah revealed: “And chaste, free women, except for those whom your right hand possess...” [1] [1: An-Nisa 4:24] meaning that they are allowed for you after their waiting periods have finished. (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 44/45, Number 2163 -

“... 2163. Jabir narrated: “The Jews used to say that if a man approached his wife from the vagina but from her rear, then the child will be born with a squint.” At this, Allah revealed: “Your women are as a tilth to you, so approach your tilth as and when you please.” [1] [1: Al-Baqarah 2:223] (Sahih) ...”

Sunan Abu Dawud, Volume 2, Book 12, Chapter 47/48, Number 2172 -

“... 2172. Ibn Muhairiz narrated: “I entered the Masjid and saw Abu Sa'eed Al-Khudri sitting there, so I sat next to him and asked him about 'Azl [**“withdrawing before climax”**]. He said: 'We went with the Messenger of Allah on the expedition of Banu Mustaliq, and **captured some Arab slaves**. And **we desired women**, for being single had become difficult for us. And **we also desired to ransom (these slaves), so we wished to practice 'Azl**. The we said (to ourselves): “Will we do this while the Messenger of Allah is in our midst without having asked him first?” So we asked him about it, and he said: “There will be no harm upon you if you don't do it. There is no soul that will be created until the Day of Judgment except that it shall be created.” (Sahih) ...”

Sahih Muslim, Book 008, Chapter 14, Number 3325 -

“... Anas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Apostle of Allah (may peace be upon him) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (may peace be upon him) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (may peace be upon him). (A part of the) lower garment of Allah's Apostle (may peace be upon him) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (may peace be upon him). As he entered the habitation he called: Allah-o-Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: **We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war.** There came Dihya and he said: Messenger of Allah, **bestow upon me a girl out of the prisoners.** **He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab).** There came a person to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, **you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only.** **He said: Call him along with her. So he came along with her. When Allah's Apostle (may peace be upon him) saw her he said: Take any other woman from among the prisoners.** He (the narrator) said: He (the Holy Prophet) then granted her emancipation and married

her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. **On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night.** Allah's Apostle (may peace be upon him) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (may peace be upon him). ...”

Sahih Muslim, Book 008, Chapter 14, Number 3326 -

“... This hadith has been narrated through another chain of transmitters on the authority of Anas that Allah's Apostle (may peace be upon him) emancipated Safiyya, and her emancipation was treated as her wedding gift, and in the hadith transmitted by Mu'adh on the authority of his father (the words are): “He (the Holy Prophet) married Safiyya and bestowed her emancipation as her wedding gift.” ...”

Sahih Muslim, Book 008, Chapter 14, Number 3327 -

“... Abu Musa reported that Allah's Messenger (may peace be upon him) said about one who emancipated a slave woman, and then married her, that for him there are two rewards. ...”

Sahih Muslim, Book 008, Chapter 14, Number 3328 -

“... Anas (Allah be pleased with him) reported: I was sitting behind Abu Talha on the Day of Khaibar and my feet touched the foot of Allah's Messenger (may peace be upon him), and we came (to the people of Khaibar) when the sun had risen and they had driven out their cattle, and had themselves come out with their axes, large baskets and hatchets, and they said: (Here come) Muhammad and the army. Allah's Messenger (may peace be upon him) said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, **defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl**, and Allah's Messenger (may peace be upon him) **got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him.** He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of 'Iddah in her (Umm Sulaim's) house. **(The woman) was Safiyya daughter of Huyayy.** Allah's Messenger (may peace be upon him) arranged the wedding feast consisting of dates, cheese, and refined butter, and pits were dug and tiers were set in them dining cloths, and there was brought cheese and refined butter, and these were placed there. And the people ate to their fill, and they said: **We do not know whether he (the Holy Prophet) had married her (as a free woman), or as a slave woman.** They said: If he (the Holy Prophet) would make her wear the veil, then she would be a (free married) woman, and if he would not make her wear the veil, then she should be a slave woman. When he intended to ride, he made her wear the veil and she sat on the hind part of the camel; so they came to know that he had married her. As they approached Medina, Allah's Messenger (may peace be upon him) drove (his ride) quickly and so we did. 'Adba' (the name of Al-lah's Apostle's camel) stumbled and Allah's Messenger (may

peace be upon him) fell down and **she (Radrat Safiyya)**: also fell down. He (the Holy Prophet) stood up and covered her. woman looked towards her and said: May Allah keep away **the Jewess!** He (the narrator) said: I said: Aba Hamza, did Allah's Messenger (may peace be upon him) really fall down? He said: Yes, by Allah, he in fact fell down. Anas said: I also saw the wedding feast of Zainab, and he (the Holy Prophet) served bread and meat to the people, and made them eat to their heart's content, and he (the Holy Prophet) sent me to call people, and as he was free (from the ceremony) he stood up and I followed him. Two persons were left and they were busy in talking and did not get out (of the apartment). He (the Holy Prophet) then proceeded towards (the apartments of) his wives. He greeted with as-Salamu 'alaikum to every one of them and said: Members of the household, how are you? They said: Messenger of Allah, we are in good state 'How do you find your family? He would say: In good state. When he was free from (this work of exchanging greetings) he came back, and I also came back along with him. And as he reached the door, (he found) that the two men were still busy in talking. And when they saw him having returned, they stood up and went out; and by Allah! I do not know whether I had informed him, or there was a revelation to him (to the affect) that they had gone. He (the Holy Prophet) then came back and I also returned along with him, and as he put his step on the threshold of his door he hung a curtain between me and him, and (it was on this occasion) that Allah revealed this verse: "(O you who believe), do not enter the houses of the Prophet unless permission is given to 'you'" (xxxiii. 53). ..."

Sahih Muslim, Book 008, Chapter 14, Number 3329 -

"... Anas, (Allah be pleased with him) reported: **Safiyya** (Allah be pleased with her) **fell to the lot of Dihya in the spoils of war**, and they praised her in the presence of Allah's Messenger (may peace be upon him) and said: **We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded. He then sent her to my mother and asked her to embellish her.** Allah's Messenger (may peace be upon him) then got out of Khaibar until when he was on the other side of it, **he halted, and a tent was pitched for him. When it was morning** Allah's Messenger (may peace be upon him) said: He who has surplus of provision with him should bring that to us. Some persons would bring the surplus of dates, and the other surplus of mush of barley until there became a heap of bals. They began to eat the hais and began to drink out of the pond which had the water of rainfall in it and which was situated by their side. **Anas said that that constituted the wedding feast of Allah's Messenger** (may peace be upon him). He (further) said: We proceeded until we saw the walls of Medina, and we were delighted. We made our mounts run quickly and Allah's Messenger (may peace be upon him) also made his mount run quickly. And Safiyya (Allah be pleased with her) was at his back, and Allah's Messenger (may peace be upon him) had seated her behind him. The camel of Allah's Messenger (may peace be upon him) stumbled and he (the Holy Prophet) fell down and she also fell down. And none among the people was seeing him and her, until Allah's Messenger (may peace be upon him) stood up and he covered her, and we came to him and he said: We have received no injury. We entered Medina and there came out the young ladies of the household. They saw her (hadrat Safiyya) and blamed her for falling down. ..."

Sahih Muslim, Book 008, Chapter 22, Number 3371 -

“... Abu Sirma said to Abu Sa'id al Khadri (Allah he pleased with him): O Abu Sa'id, did you hear Allah's Messenger (may peace be upon him) mentioning al-'azl? He said: Yes, and added: **We went out with Allah's Messenger (may peace be upon him) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them but by observing 'azl (Withdrawing the male sexual organ before emission of semen to avoid-conception).** But we said: We are doing an act whereas Allah's Messenger is amongst us; why not ask him? So we asked Allah's Messenger (may peace be upon him), and he said: It does not matter if you do not do it, for every soul that is to be born up to the Day of Resurrection will be born. ...”

Sahih Muslim, Book 008, Chapter 22, Number 3377 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that mention was made of 'azl in the presence of Allah's Apostle (may peace be upon him) whereupon he said: Why do you practise it? They said: There is a man whose wife has to suckle the child, and if that person has a sexual intercourse with her (she may conceive) which he does not like, and **there is another person who has a slave-girl and he has a sexual intercourse with her, but he does not like her to have conception so that she may not become Umm Walad**, whereupon he (the Holy Prophet) said: There is no harm if you do not do that, for that (the birth of the child) is something pre- ordained. Ibn 'Aun said: I made a mention of this hadith to Hasan, and he said: By Allah, (it seems) as if there is upbraiding in it (for 'azl). ...”

Sahih Muslim, Chapter 29 Heading -

“... Chapter 29: **It is permissible to have sexual intercourse with a captive woman after she is purified (of menses or delivery) in case she has a husband, her marriage is abrogated after she becomes captive ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3432 -

“... Abu Sa'id al-Khudri (Allah her pleased with him) reported that at the Battle of Hanain Allah's Messenger (may peace be upon him) sent an army to Autas and **encountered the enemy and fought with them. Having overcome them and taken them captives**, the Companions of Allah's Messenger (may peace be upon him) **seemed to refrain from having intercourse with captive women because of their husbands being polytheists. Then Allah, Most High, sent down regarding that: “And women already married, except those whom your right hands possess (iv. 24)” (i. e. they were lawful for them when their 'Iddah period came to an end). ...”**

Sahih Muslim, Book 008, Chapter 29, Number 3433 -

“... Abu Sa'id al-Khudri (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) sent a small army. The rest of the hadith is the same except this that he said: Except **what your right hands possess out of them are lawful for you**; and he did not mention “when their 'iddah period comes to an end”. This hadith has been reported on the authority of Abu Sa'id (al-Khudri) (Allah be pleased with him) through

another chain of transmitters and the words are: **They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed: “And women already married except those whom you right hands possess” (iv. 24) ...”**

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, **Safiyah** and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 130 -

“... The inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by

one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab [page 134-135] who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', [page 136-137] Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel).”

Anas Ibn Malik said, “The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil.”

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims

said amongst [page 137-138] themselves, “Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses.” Some of them said, “If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave.” So when he departed, he made a place for her behind him (on his mount) and made her observe the veil.” ...”

History of al-Tabari 39:185 -

“... ...”

History of al-Tabari 39:194 -

“... ...”

[10] Muhammad gave the example of intercourse with children [like Aishah, his child bride, daughter of Abu Bakr], and thus is the model of living for the 'righteous':

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still immature)]** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. . .)”**

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā’ī or allā’ī in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three**

months — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver.** And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar')**, of purity or menstruation — these are two different opinions — which begin from the moment of divorce. **This [stipulation applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature** or menopausal women is **three months**; **pregnant women, on the other hand, must wait until they give birth**, as stated in the **sūrat al-Talāq** [Q. 65:4], while slavegirls must wait two months, according to the Sunna. And it is not lawful for them to hide what God has created in their wombs, of child or menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, ‘better right to’, does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugalit and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands’] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.**) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... **Narrated 'Aisha: Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.’” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said “But I am your brother.”** The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years** (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old.** Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).' ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha:** When **the Prophet married me, my mother came to me** and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” **The people asked, “O Allah's Apostle! How can we know her permission?”** He said, **“Her silence (indicates her permission).** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... **Narrated 'Aisha: I said, "O Allah's Apostle! A virgin feels shy."** He said, **"Her consent is (expressed by) her silence.** ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... Narrated Aisha: The Prophet engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Alright, she took some water and rubbed my face and head with it.** Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then he married 'Aisha when she was a girl of six years of age, and he consummed that marriage when she was nine years old. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated 'Aisha: (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening.”**

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated 'Aisha: I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran (by heart)?**” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no**

courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ..."

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

"... Narrated Abu Musa: Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." ..."

*Amram and Jochebed, the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram, and sister to Aaron.

Sahih Muslim, Chapter 10 Heading -

"... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ..."

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

"... 'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ..."

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

"... 'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ..."

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

"... 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you**; yet I fast and break my fast, I do sleep and **I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).**” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from '**Aisha: The wives of Allah's Apostle were in two groups.** **One group consisted of 'Aisha,** Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. **The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at '**Aisha and said, “She is really the daughter of Abu Bakr.”** ...”

[11] Muslim Men can marry up to 4 Women [including that which their right hands possess [i.e. captives and slaves], except Muhammad who could have as many as he wanted [as many as 9, some say more, 11, at one time] on top of those his right hand possessed [some say 30-61]:

Surah 4:3 (al-Hilali-Khan translation) -

“... And if you fear that you shall not be able to deal justly with the orphan-girls then

marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. ...”

Surah 4:3 (Pickthall translation) -

“... And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice [to so many] then one [only] or [the captives] that your right hands possess. Thus it is more likely that ye will not do injustice. ...”

Surah 4:3 (Shakir translation) -

“... And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice [between them], then [marry] only one or what your right hands possess; this is more proper, that you may not deviate from the right course. ...”

Surah 4:3 (Yusuf-Ali translation) -

“... If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. ...”

Tafsir of al-Jalalayn on Surah 4:3 -

“... [4:3] If you fear that you will not act justly, [that] you will [not] be equitable, towards the orphans, and are thus distressed in this matter, then also fear lest you be unjust towards women when you marry them; marry such (mā means man) women as seem good to you, two or three or four, that is, [each man may marry] two, or three, or four, but do not exceed this; but if you fear you will not be equitable, towards them in terms of [their] expenses and [individual] share; then, marry, only one, or, restrict yourself to, **what your right hands own, of slavegirls, since these do not have the same rights as wives**; thus, by that marrying of only four, or only one, or resorting to **slavegirls**, it is likelier, it is nearer [in outcome], that you will not be unjust, [that] you will [not] be inequitable. ...”

Surah 33:50 (al-Hiliali-Khan translation) -

“... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal**

(maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated from Makkah [Mecca] with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 53 -

“... Narrated Thabit Al-Banani: **I was with Anas while his daughter was present with him. Anas said, “A woman came to Allah's Apostle and presented herself to him, saying, 'O Allah's Apostle, have you any need for me** (i.e. would you like to marry me)?” Thereupon Anas's daughter said, “What a shameless lady she was! Shame! Shame!” Anas said, “She was better than you; she had a liking for the Prophet so she presented herself for marriage to him.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran (by heart)?**” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse).** ...”

Sahih al-Bukhari, Volume 1, Book 5, Number 268 -

“... Narrated Qatada: Anas bin Malik said, **“The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number.”** I asked Anas, “Had the Prophet the strength for it?” Anas replied, “We used to say that the Prophet was given the strength of thirty (men).” And Sa'id said on the authority of Qatada that Anas had told him **about nine wives only (not eleven).** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” **Allah's Apostle** came to them and **said**, “Are you the same people who said so-and-so? **By Allah, I am more submissive to Allah and more afraid of Him than you;** yet I fast and break my fast, I do sleep and **I also marry women. So**

he who does not follow my tradition in religion, is not from me (not one of my followers).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 5 -

“... Narrated 'Ata: We presented ourselves along with Ibn 'Abbas at the funeral procession of Maimuna at a place called Sarif. Ibn 'Abbas said, “This is **the wife of the Prophet** so when you lift her bier, do not Jerk it or shake it much, but walk smoothly because **the Prophet had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 6 -

“... Narrated Anas: **The Prophet used to go round (have sexual relations with) all his wives in one night, and he had nine wives. ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 7 -

“... Narrated Said bin Jubair: Ibn 'Abbas asked me, “Are you married?” I replied, “No.” He said, **“Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives.” ...”**

Sahih Muslim, Book 008, Chapter 33, Number 3450 -

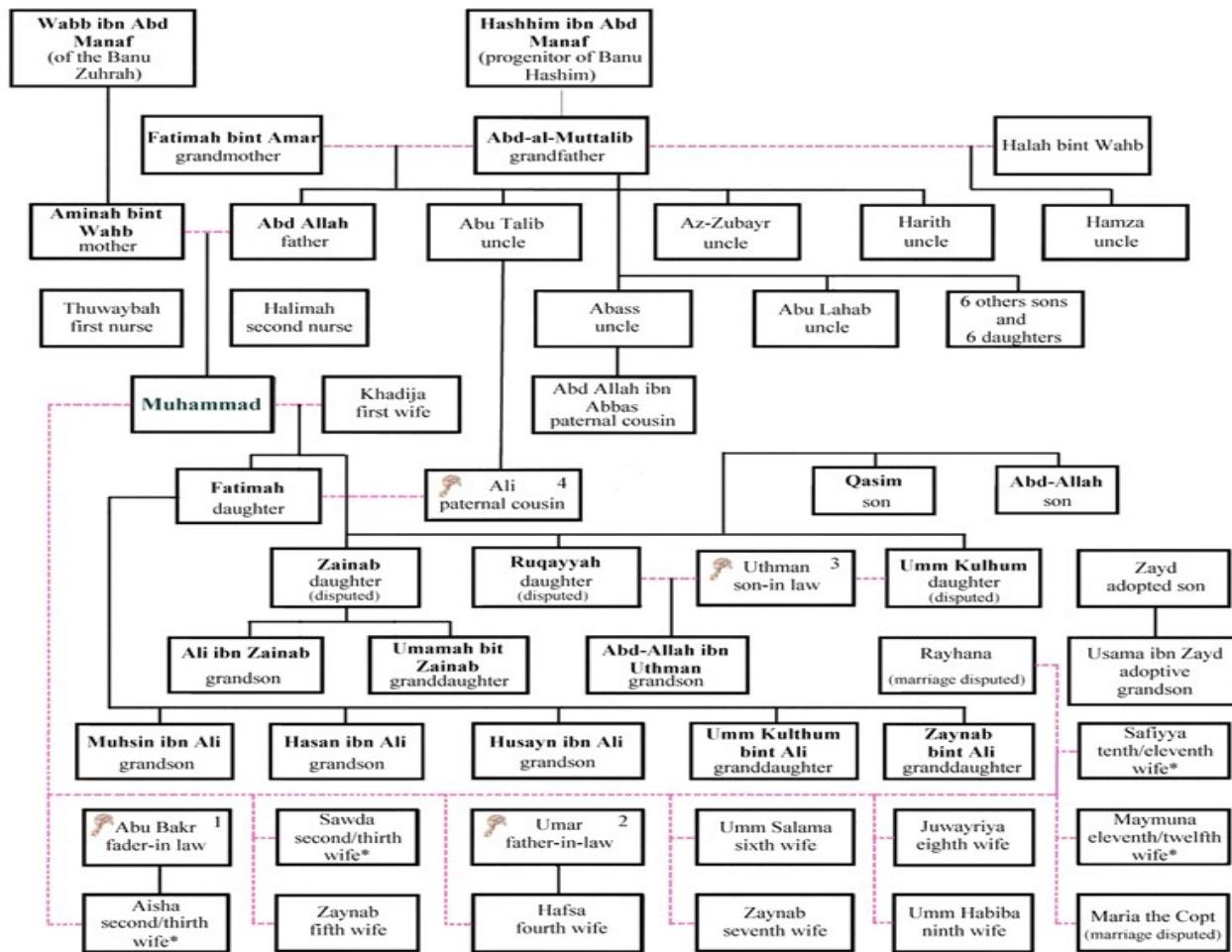
“... **Anas (Allah be pleased with him) reported that Allah's Apostle (may peace be upon him) had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there.** He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said: It is Zainab. Allah's Apostle (may peace be upon him) withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their mouths. So the Prophet (may peace be upon him) went out. 'A'isha said: When Allah's Apostle (may peace be upon him) would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i. e. reprimanding). When Allah's Apostle (may peace be upon him) had finished his prayer, there came to her Abu Bakr. and spoke to her ('A'isha) in stern words and said: Do you behave like this? ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... “(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)” This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it . 'Ikrimah said: **“At that time he was married to nine women, five of them were from Quraysh – 'A'ishah, Hafsah, Umm Habibah, Sawdah and Umm Salamah,** may Allah be pleased

with them. **And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyah**, may Allah be pleased with all of them. ...”

Family tree of Muhammad



Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 792-7924 -

“... [Page 792] 918. THE APOSTLES WIVES

They were nine: 'A'isha d. Abu Bakr; Hafsa d. 'Umar; Umm Habiba d. Abu Sufyan; Umm Salama d. Abu Umayya b. al-Mughira; Sauda d. Zama'a b. Qays; Zaynab d. Jahsh b. Ri'ab; Maymuna d. al-Harith b. Haz; Juwayriy d. al-Harith b. Abu Dirar; and Safiya d. Huyay b. Akhtab according to what more than one traditionalist has told me.

He married thirteen women: Khadija d. Khuwaylid, his first wife whom her father Khuwaylid b. Assad, or according to others her brother 'Amr, married to him. The apostle gave her as dowry twenty she-camels. She bare all the apostles children except Ibrahim. She had been previously married to Abu Hala b. Malik, one of B. Usayyid b. 'Amr b. Tamim, an ally of B. 'Abdu'l-Dar to whom she bore Hind b. Abu Hala and Zaynab. Before that she had been married to 'Utayyiq b. 'Abid b. 'Abdullah b. 'Umar b. Makhzum to whom she bore 'Abdullah and Jariya.

He married 'A'isha in Mecca when she was a child of seven and lived with her in media when she was nine or ten. She was the only virgin that he married. Her father, Abu Bakr, married her to him and the apostle gave her four hundred dirhams.

He married Sauda d. Zam'a b. Qays b. 'Abdu Shams b. 'Abdu Wudd b. Nasr b. Malik b. HIsi b. 'Amir b. Lu'ayy. Salit b. 'Amr, or according to others Abu Hatib b. 'Amr, married her to him, and the apostle gave her four hundred dirhams.

Ibn Ishaq contradicts this tradition saying that Salit and Abu Hatib were absent in Abyssinia at this time. Before that she had been married to al-Sakran b. 'Amr b. 'Abdu Shams. **[Page 792-793]**

He married Zaynab d. Jahsh b. Ri'ab al-Asadiya. Her brother Abu Ahmad married her to him and the apostle gave her four hundred dirhams. She had been previously married to Zayd b. Haritha, the freed slave of the apostle, and it was about her that God sent down: 'So when Zayd had done as he wished in divorcing her We married her to you.'[1]

He married Umm Salama d. Abu Umayya b. al-Mughira al-Makh-zumiya. Her name was Hind. Her son Salama b. Abu Salama married her to him and the apostle gave her a bed stuffed with palm-leaves, a bowl, a dish, and a handmill. She had been married to Abu Salama b. 'Abdu'l-Asad whose name was 'Abdullah. She had borne him Salama, 'Umar, Zaynab, and Ruqayya.

He married Hafsa d. 'Umar with her father's consent and the apostle gave her four hundred dirhams. She had been married to Khunays b. Hudhafa al-Sahmi.

He married Umm Habiba whose name was Ramlah d. Abu Sufyan. Khalid b. Sa'id b. a;-'As married her to him when they were both in Abyssinia and the Negus gave her on behalf of the apostle four hundred dinars. It was he who arranged the marriage for the apostle. She had been married to 'Ubaydullah b. Jahsh al-Asadi.

He married Juwayriya d. al-Harith b. Abu Dirar al-Khuza'iya who was among the captives of B. Mustaliq of Khuza'a. She had fallen to the lot of Thabit b. Qays b. al-Shammas al-Ansari and he wrote a contract of redemption which she brought to the apostle asking his help. He asked her if she would like something better than that, and when she asked what that could be he said, 'Shall I rid you of the contract and marry you myself?' She said, 'Yes,' and so he married her. This tradition was given us by Ziyad b. 'Abdullah al-Bakka'i from Muhammad b. Ishaq from Muhammad b. Ja'far b. al-Zubayr from 'Urwa from 'A'isha.[2]

It is said that when the apostle came back from the raid on B. al-Mustaliq with Juwayriya and was in the midst of the army he gave Juwayriya to one of the Ansar and ordered him to guard her. When the apostle reached Medina her father al-Harith came to him with his daughter's ransom. When he was in al-'Aqiq he had looked at the camels which he had brought for the ransom and admired two of them greatly, so he hid them in one of the passes of al-'Aqiq. Then he came to the prophet saying, 'Here is my daughter's ransom.' The apostle said: 'But where are the two camels which you hid in al-'Aqiq in such-and-such a pass?' Al-Harith said, 'I testify that there is no God but Allah and that you are the apostle of God, for by God none could have known of that but God most High'; so he became Muslim, as did two of his sons who were with him and some of his people. he sent and fetched the two camels and handed them over to the prophet and his daughter Juwayriyah was given back to him. She became an excellent Muslim. The apostle asked her father to let him marry her and he agreed and the apostle gave her four hundred dirhams. She had been previously married to a cousin of hers called 'Abdullah. It is said that the apostle bought her from Thabit b. Qays, freed her, married her, and gave her four hundred dirhams.

He married Safiya d. Huyay b. Akhtab who he had captured at Khaybar

[[1] Sura 33:37.

[2] This comment refers to what I.I. reported on W., p. 729]

[Page 793-794]

and chosen for himself. The apostle made a feast of gruel and dates: there was not meat or fat [1]. She had been married to Kinana b. al-Rabi' b. Abu'l-Huqayq.

He married Maymuna d. al-Harith b. Hazn b. Bahir b. HUzam b. Ruwayba b. 'Abdullah b. Hilal b. 'Amr b. Sa'sa'a. Al-'Abbas b. 'Abdu' l-Muttalib married her to him and gave her on the apostle's behalf four hundred dirhams. She had been married to Abu Ruhm b. 'Abdu'l-Uzza b. Abu Qays b. 'Abdu Wudd b. Nasr b. Malik b. HIsl b. 'Amir b. Lu'ayy. It is said that it was she who gave herself to the prophet because his offer of marriage came to her when she was on her camel. She said, 'The camel and what is on it belongs to God and His apostle.' So God sent down: 'And a believing woman if she gives herself to the prophet.'[2]

It is said that the one who gave herself to the prophet was Zaynab d. Jahsh, or Umm Sharik Ghaziya d. Jabir b. Wahb of B. Munqidh b. 'Amr b. Ma'is b. 'Amir b. Lu'ayy. Others say it was a woman of B. Sama b. Lu'ayy and the apostle postponed the matter.

He married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor' because of her kindness to them and her pity for them. Qabisah b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and Zaynab. he died leaving the nine we have mentioned. With two he had no marital relations, namely Asma' d. al-Nu'man, the Kindite woman, whom

he married and found to be suffering from leprosy and so returned to her people with a suitable gift; and 'Amra d. Yazid the Kilab woman who was recently an unbeliever. When she came to the apostle she said, 'I seek God's protection against you,' and he replied that one who did that was invioable so he sent her back to her people. Others say that the one who said this was a Kindite woman, a cousin of Asma' d. al-Nu'man, and that the apostle summoned her and she said, 'We are a people to whom others come; we come to none!' so he returned her to her people.

There were six Quraysh women among the prophet's wives, namely, Khadija, 'A'isha, Hafsa, Umm Habiba, Umm Salama, and Sauda.[3]

The Arab women and others were seven, namely, Zaynab d. Jahsh, Maymuna, Zaynab d. Khuzayma, Juwayriya, Asm', and 'Amra. The non-Arab woman was Safiya d. Huyay b. Akhtab of B. al-Nadir.

[[1] Presumably because she was a Jewess and would eat only kosher meat.

[2] Sura 33:49

[3] The genealogies which have already been given have been omitted.] ...”

[01] Khadija bint Khuwailid (AD 595 - AD 620, years in marriage to Muhammad), a wife
[Hadrat Khadija [tribe Quraish], a wealthy Roman Catholic, whose sister was Hala bint Khuwailid, and whose cousin, the son of Khadija's paternal uncle, was Waraqah bin Naufal bin Asad bin 'Abdul 'Uzza, a blind old man, who was a 'christian' convert [likely a practicing gnostic, wherein the gnostic materials in the Qur'an originated], who supposedly read/write the 'scriptures' [gnostic] in Arabic, encouraging 'Muhammad' to receive visions from the 'angel' ['Namus'] calling itself 'Jibril' [Gabriel] in the cave of Hira] -

Sahih al-Bukhari, Volume 7, Book 62, Number 156 -

“... Narrated 'Aisha: I never felt so jealous of any **wife of Allah's Apostle as I did of Khadija** because Allah's Apostle used to remember and praise her too often and because it was revealed to Allah's Apostle that he should give **her (Khadija)** the glad tidings of her having a palace of Qasab in Paradise. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 33 -

“... Narrated 'Aisha: I never felt so jealous of any woman as I did of **Khadija, though she had died three years before the Prophet married me**, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends. ...”

[02] Aishah bint Abu Bakr Siddiq [bin Abu Quhaffa] and Um Sulaim [(AD 620 – AD 632) Aishah also had a brother named 'Abdur Rahman], a wife [child bride of 6 years of age, consummated at 9, moonwise] -

Surah 65:4-5 (al-Hilali-Khan translation) -

“... [v.4] And **those of your women** as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; **and for those who have no courses [(i.e. they are still immature)]** their 'Iddah (prescribed period) is three months likewise, except in case of death]. And **for those who are pregnant** (whether they are divorced or their husbands are dead) **is until they lay down their burden**; and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. [v.5] **That is the Command of Allah**, which He has sent down to you; and whosoever fears Allah and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 65:4 -

“... Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her 'Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. [see 2:228] **The same for the young, who have not reached the years of menstruation. Their 'Iddah is three months like those in menopause. This is the meaning of His saying; (and for those who have no courses. . .)”**

Tafsir of al-Jalalayn on Surah 65:4 -

“... [65:4] And [as for] those of your women who (read allā'ī or allā'i in both instances) no longer expect to menstruate, if you have any doubts, about their waiting period, their prescribed [waiting] period shall be three months, **and [also for] those who have not yet menstruated, because of their young age, their period shall [also] be three months** — both cases apply to other than those whose spouses have died; for these [latter] their period is prescribed in the verse: they shall wait by themselves for four months and ten [days] [Q. 2:234]. **And those who are pregnant, their term, the conclusion of their prescribed [waiting] period if divorced or if their spouses be dead, shall be when they deliver.** And whoever fears God, He will make matters ease for him, in this world and in the Hereafter. ...”

Tafsir of al-Jalalayn on Surah 2:228 -

“... [2:228] **Divorced women shall wait by themselves, before remarrying, for three periods (qurū'in is the plural of qar')**, of purity or menstruation — these are two different opinions — which begin from the moment of divorce. **This [stipulation] applies to those who have been sexually penetrated but not to those otherwise**, on account of His saying, there shall be no [waiting] period for you to reckon against them [Q. 33:49]. **The waiting period for immature or menopausal women is three months; pregnant women, on the other hand, must wait until they give birth, as stated in the sūrat al-Talāq [Q. 65:4], while slavegirls must wait two months, according to the Sunna.** And it is not lawful for them to hide what God has created in their wombs, of child or

menstruation, if they believe in God and the Last Day. Their mates, their spouses, have a better right to restore them, to bring them back, even if they refuse, in such time, that is, during the waiting period, if they desire to set things right, between them, and put pressure on the woman [to return]; the statement is not a condition for the possibility of return, but an incitement [to set things right] in the case of repealed divorce; the term ahaqq, ‘better right to’, does not denote any priority, since, in any case, no other person has the right to marry them during their waiting period; women shall have rights, due from their spouses, similar to those, rights, due from them, with justice, as stipulated by the Law, in the way of kind conjugality and not being harmed; but their men have a degree above them, in rights, as in their duty to obey their husbands, because of their [the husbands’] payment of a dowry and their [husbands] being the bread-winners; God is Mighty, in His Kingdom, Wise, in what He has ordained for His creatures. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 14 -

“... **Narrated 'Aisha:** I said, “O Allah's Apostle! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (The sub-narrator added: **'Aisha meant that Allah's Apostle had not married a virgin besides herself.**) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 15 -

“... **Narrated 'Aisha: Allah's Apostle said (to me), “You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.'** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 17 -

“... Narrated Jabir bin 'Abdullah: When I got married, Allah's Apostle said to me, “What type of lady have you married?” I replied, “I have married a matron” He said, **“Why, don't you have a liking for the virgins and for fondling them?”** Jabir also said: **Allah's Apostle said, “Why didn't you marry a young girl so that you might play with her and she with you?”** ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 18 -

“... Narrated 'Ursa: **The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said “But I am your brother.”** The Prophet said, “You are my brother in Allah's religion and His Book, **but she (Aisha) is lawful for me to marry.**” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 64 -

“... Narrated **'Aisha:** that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then**

she remained with him for nine years (i.e., till his death). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 65 -

“... Narrated 'Aisha: that **the Prophet married her when she was six years old and he consummated his marriage when she was nine years old**. Hisham said: “I have been informed that 'Aisha remained with the Prophet for nine years (i.e. till his death).” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 88 -

“... Narrated 'Ursa: **The Prophet wrote the (marriage contract) with 'Aisha while she was six years old and consummated his marriage with her while she was nine years old and she remained with him for nine years** (i.e. till his death).' ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 90 -

“... Narrated **Aisha: When the Prophet married me, my mother came to me** and made me enter the house (of the Prophet) and nothing surprised me but the coming of Allah's Apostle to me in the forenoon. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 67 -

“... Narrated Abu Huraira: The Prophet said, “A matron should not be given in marriage except after consulting her; and **a virgin should not be given in marriage except after her permission.**” The people asked, “O Allah's Apostle! How can we know her permission?” He said, “Her silence (indicates her permission). ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 68 -

“... Narrated 'Aisha: I said, "O Allah's Apostle! A virgin feels shy." He said, "Her consent is (expressed by) her silence. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 234 -

“... Narrated Aisha: **The Prophet engaged me when I was a girl of six (years).** We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and **my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became Allright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah's Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother**

handed me over to him, and at that time I was a girl of nine years of age. ...”

Sahih al-Bukhari, Volume 5, Book 58, Number 236 -

“... Narrated Hisham's father: Khadija died three years before the Prophet departed to Medina. He stayed there for two years or so and then **he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old. ...”**

Sahih al-Bukhari, Volume 5, Book 58, Number 245 -

“... Narrated **'Aisha**: (the wife of the Prophet) I never remembered my parents believing in any religion other than the true religion (i.e. Islam), and **(I don't remember) a single day passing without our being visited by Allah's Apostle in the morning and in the evening.”**

Sahih al-Bukhari, Volume 8, Book 73, Number 151 -

“... Narrated **'Aisha: I used to play with the dolls in the presence of the Prophet**, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden, but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13) ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 63 -

“... Narrated Sahl bin Sad: While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, “Marry her to me O Allah's Apostle!” The Prophet asked (him), “Have you got anything?” He said, “I have got nothing.” The Prophet said, “Not even an iron ring?” He said, “Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half.” The Prophet; said, “No. **Do you know some of the Quran** (by heart)?” He said, “Yes.” The Prophet said, “Go, I have agreed to marry her to you with what you know **of the Qur'an** (as her Mahr).” **'And for those who have no courses (i.e. they are still immature). (65.4) And the 'Iddat for the girl before puberty is three months (in the above Verse). ...”**

Sahih al-Bukhari, Volume 4, Book 55, Number 623 -

“... Narrated Abu Musa: Allah's Apostle said, “Many amongst men **reached (the level of) perfection but none amongst the women reached this level except Asia**, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, **the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals.** ...”

*Amram [and Jochebed], the Qur'an teaches that Mary, the mother of Isa, was the daughter of Amram]and Jochebed], and sister to Aaron and Moses.

Sahih Muslim, Chapter 10 Heading -

“... Chapter 10: It is permissible for the father to give the hand of his daughter in marriage even when she is not fully grown up ...”

Sahih Muslim, Book 008, Chapter 10, Number 3309 -

“... 'A'isha (Allah be pleased with her) reported: Allah's Messenger (may peace be upon him) married me when I was six years old, and I was admitted to his house at the age of nine. She further said: We went to Medina and I had an attack of fever for a month, and my hair had come down to the earlobes. Umm Ruman (my mother) came to me and I was at that time on a swing along with my playmates. She called me loudly and I went to her and I did not know what she had wanted of me. She took hold of my hand and took me to the door, and I was saying: Ha, ha (as if I was gasping), until the agitation of my heart was over. She took me to a house, where had gathered the women of the Ansar. They all blessed me and wished me good luck and said: May you have share in good. She (my mother) entrusted me to them. They washed my head and embellished me and nothing frightened me. Allah's Messenger, (may peace be upon him) came there in the morning, and I was entrusted to him. ...”

Sahih Muslim, Book 008, Chapter 10, Number 3310 -

“... 'A'isha (Allah be pleased with her) reported: Allah's Apostle (may peace be upon him) married me when I was six years old, and I was admitted to his house when I was nine years old. ...”

Sahih Muslim, Book 008, Chapter 10, Number 3311 -

“... 'A'isha (Allah be pleased with her) reported that Allah's Apostle (may peace be upon him) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 1 -

“... Narrated Anas bin Malik: A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet as his past and future sins have been forgiven.” Then one of them said, “I will offer the prayer throughout the night forever.” The other said, “I will fast throughout the year and will not break my fast.” The third said, “I will keep away from the women and will not marry forever.” Allah's Apostle came to them and said, “Are you the same people who said so-and-so?

By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers).” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from '**Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home.** The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. **He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.”** On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at '**Aisha and said, “She is really the daughter of Abu Bakr.” ...”**

[03] Sauda bint Zam'a (AD 620 – AD 632), a wife -

Sahih al-Bukhari, Volume 1, Book 4, Number 148 -

“... Narrated 'Aisha: **The wives of the Prophet** used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet “Let your **wives** be veiled,” but Allah's Apostle did not do so. One night **Sauda bint Zam'a the wife of the Prophet** went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, “I have recognized you, O **Sauda**.” He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes). ...”

Sahih al-Bukhari, Volume 2, Book 24, Number 501 -

“... Narrated 'Aisha: **Some of the wives of the Prophet** asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and **Sauda's** hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet and she used to love to practice charity. (**Sauda** died later in the caliphate of Muawiya). ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and **Sauda**; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ...”

[04] Hafsa bint 'Umar bin al-Khattab (AD 625 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, **Hafsa**, Safiyya and Sauda; and the other

group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[05] Zaynab bint Khuzayma [Umm Al-Masakeen] (AD 626 – AD 627) -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 794 -

"... **He [Muhammad] married Zaynab d. Khuzayma b. al-Harith b. 'Abdullah b. 'Amr b. 'Abdu Manaf b. Hialal b. 'Amir b. Sa'sa'a who was called the 'Mother of the Poor'** because of her kindness to them and her pity for them. Qabisah b. 'Amr al-Hilali married her to him and the apostle gave her four hundred dirhams. She had been married to 'Ubayda b. al-Harith who was her cousin.

The apostle consummated his marriage with eleven women, two of whom died before him, namely Khadija and **Zaynab [d. Khuzayma]**..."

[06] Hind [Um Salama [Umm Salama]] bint Abi Umayya (AD 627 – AD 632), a wife -

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

"... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyyah and Saudah; and **the other**

group consisted of Um Salama and the other wives **of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[07] Rayhana d. 'Amr b. Khunafa [Jewess of B. 'Amr b. Qurayza] -

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah,
page 463-464, 466 paragraphs 689,693 -

"... [page 463 paragraph 689] When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that [page 463-464 paragraph 689] apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ..." [page 464 paragraph 689]

[page 466 paragraph 693] "... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ..."**

[08] Juwayriyya bint al-Harith [husband killed in battle was Mustafa bin Safwan] (AD 628 – AD 632) -

Tafsir of al-Jalalayn on Surah 33:50 -

"... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those whom **God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as** Safiyya and **Juwayriyya**, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take**

her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā) is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih Muslim, Book 005, Chapter 47, Number 2349 -

“... **Juwayriya, the wife of the Messenger of Allah** (may peace be upon him) said that Messenger of Allah (may peace be upon him) came to her and said: Is there anything to eat? She said: Messenger of Allah, I swear by God, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination. ...”

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 493 paragraph 729 -

“... **The apostle took many captives and they were distributed among the Muslims. One of those taken was Juwayriya d. al-Harith b. Abu Diurar, the apostle's wife.**

Muhammad b. Ja'far b. al-Zubayr from 'Urwa b. al-Zubayr from 'A'isha said: When the apostle distributed the captives of B. al-Mustaliq, Juwayriya fell to the lot of Thabit b. Qays b. al-Shammas, or to a cousin of his, and she gave him a deed for her redemption. She was the most beautiful woman. She captivated every man who saw her. She came to the apostle to ask his help in the matter. As soon as I saw her at the door of my room I took a dislike to her, for I knew that he would see her as I saw her. She went in and told him who she was -- d. of al-Harith b. Abu Dirar, the chief of his people. 'You can see the state to which I have been brought. I have fallen to the lot of Thabit or his cousin and have given him a deed for my ransom and have come to ask your help in the matter.' he said, 'Would you like something better than that? I will discharge your debt and marry you,' and she accepted him.

The news that the apostle had married Juwayriya was blazed abroad and now that B. Mustaliq were the prophet's relations by marriage the men released those they held. When he married her a hundred families were

released. I do not know a woman who was a greater blessing to her people than she (739). ...”

[09] Saffiyya bint Huyayy [chief of the Qurayza and al-Nadir] bin Akhtab (AD 628 – AD 632), a [sort of?] wife [Radrat Safiyya, a captured Jewess, whose people were killed (men) and captured (women/children) whose father, and also husband (Kinana b. al-Rabi') was slain (tortured to death), while she was made a 'wife'] -

Tafsir of al-Jalalayn on Surah 33:50 -

“... [33:50] O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns, of those whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply.

When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah for hurting you." Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -

"... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama was killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. **The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq, and two cousins of hers. The apostle chose Safiya for himself.**

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ..." [page 511 paragraph 758]

[page 514 paragraph 763] "... **When the apostle had conquered al-Qamus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman.** [page 514-515 paragraph 763] Bilal who was bringing them led them past the Jews who were slain; and the woman who was with **Safiya** saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' **He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself.** I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, when you brought two women past their dead husbands?..." [page 515 paragraph 763]

[page 515 paragraph 763-764] "... THE REST OF THE AFFAIR OF KHAYBAR

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ..." **[page 516 paragraph 764]**

[page 516 paragraph 764-765] "... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he swallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: 'You know what you have done to my people. I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ..." **[page 516 paragraph 765]**

[page 516 paragraph 766] "... **When the apostle married Safiya in Khaybar or on the way, she having [page 516-517 paragraph 766] been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in disbelief, so I was afraid for you on her account.'** They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ..." **[page 517 paragraph 766]**

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, page 130 -

“... The inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr (dowry). ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 134-135 -

[page 134] “... The Messenger of Allah (peace and blessing of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab [page 134-135] who had been the wife of Kinana Ibn Al-Rabi' Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself ...”

The Battles of the Prophet, by Ibn Kathir, translated by Wa'il 'Abdul Mut'aal Shihab, pages 136-138 -

[page 136-138] “...The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased him him) reported that the Prophet (peace and blessings of Allah be upon him) offered the Fajr Prayer near Khaibar when it was still dark and then said,

“Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him) made her manumission as her Mahr.

Anas Ibn Malik also said, “We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Aktab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba', [page 136-137] Safiyah became clean from her menses then Allah's Messenger (peace and blessings of

Allah be upon him) married her. Hais (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel)."

Anas Ibn Malik said, "The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil."

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst [page 137-138] themselves, "Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just(a lady captive) of what his right-hand possesses." Some of them said, "If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his mount) and made her observe the veil." ..."

[10] Ramla [Umm Habiba] bint Abi Sufyan (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 2, Book 23, Number 371 -

"... Narrated Zainab bint Abi Salama: I went to **Um Habiba, the wife of Prophet**, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days'." ..."

Sahih al-Bukhari, Volume 7, Book 63, Number 251 -

"... Narrated Humaid bin Nafi': Zainab bint Abu Salama told me these three narrations: Zainab said: I went to **Um Habiba, the wife of the Prophet** when her father, Abu- Sufyan bin Herb had died. Um Habiba asked for a perfume which contained yellow scent (Khaluq) or some other scent, and she first perfumed one

of the girls with it and then rubbed her cheeks with it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying, 'It is not lawful for a lady who believes in Allah and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.'" Zainab further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume and used some of it and said, "By Allah, I am not in need of perfume, but I have heard Allah's Apostle saying on the pulpit, 'It is not lawful for a lady who believes in Allah and the last day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'" Zainab further said, "I heard my mother, Um Salama saying that a woman came to Allah's Apostle and said, "O Allah's Apostle! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" Allah's Apostle replied, "No," twice or thrice. (Every time she repeated her question) he said, "No." Then Allah's Apostle added, "It is just a matter of four months and ten days. In the Pre-Islamic Period of ignorance a widow among you should throw a globe of dung when one year has elapsed." I said to Zainab, "What does 'throwing a globe of dung when one year had elapsed' mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her body against it. The animal against which she would rub her body would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use the scent she liked or the like." ..."

Sahih al-Buykhari, Volume 7, Book 62, Number 38 -

"... Narrated Um Habiba: (daughter of Abu Sufyan) I said, "O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet said, "But that is not lawful for me." I said, "We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba." ..."

Sahih al-Bukhari, Volume 7, Book 62, Number 42 -

"... Narrated Um Habiba: I said, "O Allah's Apostle! Do you like to have (my sister) the daughter of Abu Sufyan?" The Prophet said, "What shall I do (with her)?" I said, "Marry her." He said, "Do you like that?" I said, "(Yes), for even

now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).” I said, “We have heard that you want to marry.” He said, “The daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my stepdaughter, she should be unlawful for me to marry, for Thuwaiba suckled me and her father (Abu Salama). So you should neither present your daughters, nor your sisters, to me.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 43 -

“... Narrated Um Habiba: I said, “O Allah's Apostle! Marry my sister, the daughter of Abu Sufyan.” He said, “Do you like that?” I said, “Yes, for even now I am not your only wife; and the most beloved person to share the good with me is my sister.” The Prophet said, “But that is not lawful for me (i.e., to be married to two sisters at a time.)” I said, “O Allah's Apostle! By Allah, we have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “By Allah ! Even if she were not my stepdaughter, she would not be lawful for me to marry, for she is my foster niece, for Thuwaiba has suckled me and Abu Salama; so you should neither present your daughters, nor your sisters to me.” ...”

Sahih al-Bukhari, Volume 7, Book 64, Number 285 -

“... Narrated Um Habiba: (the wife of the Prophet) I said, “O Allah's Apostle! Will you marry my sister, the daughter of Abu Sufyan.” The Prophet said, “Do you like that?” I said, “Yes, for I am not your only wife, and the person I like most to share the good with me, is my sister.” He said, “That is not lawful for me.” I said, “O Allah's Apostle! We have heard that you want to marry Durra, the daughter of Abu Salama.” He said, “You mean the daughter of Um Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she is unlawful for me, for she is my foster niece. Thuwaiba suckled me and Abu Salama. So you should not present to me your daughters and sisters.” Narrated 'Ursa: Thuwaiba had been a slave girl whom Abu Lahab had emancipated. ...”

[11] Maymuna [Barra] bint al-Harith (AD 629 – AD 632) -

Sahih al-Bukhari, Volume 1, Book 3, Number 117 -

“... Narrated Ibn 'Abbas: I stayed overnight in the house of my aunt **Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn.** The Prophet offered the 'Isha' prayer (in the mosque), returned home and after having prayed four Rakat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer. ...”

Sahih Muslim, Book 016, Chapter 1, Number 4127 -

“... Sulaiman b. Yasar, the freed slave of **Maimuna, the wife of Allah's Apostle** (may peace be upon him), narrated from one of the Ansari Companions of Allah's Messenger (may peace be upon him) that Allah's Messenger (may peace be upon him) retained (the practice) of Qasama as it was in the pre-Islamic days. ...”

Sahih Muslim, Book 021, Chapter 7, Number 4791 -

“... 'Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited **Maimuna, the wife of Allah's Apostle** (may peace be upon him), **in the company of Allah's Messenger** (may peace be upon him), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (may peace be upon him). It was rare that some food was presented to the Holy Prophet (may peace be upon him) and it was not mentioned or named. While Allah's Messenger (may peace be upon him) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (may peace be upon him) what they had presented to him. They said: Messenger of Allah, it is a lizard. Allah's Messenger (may peace be upon him) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (may peace be upon him) was looking at me and he did not forbid (me to eat it). ...”

Sahih Muslim, Book 024, Chapter 19, Number 5252 -

“... Abu Tilha, the Companion of Allah's Messenger (may peace be upon him), reported Allah's Messenger (may peace be upon him) having said: Verily, angels do not enter the house in which there is a picture. Busr reported: Zaid fell ill and we went to inquire after his health and (found) that there was hanging at his door a curtain with a picture on it. I said to 'Ubaidullah Khaulani who had been under the patronage of **Maimuna, the wife of Allah's Apostle** (may peace be upon him): Did not Zaid himself inform us before about (the Holy Prophet's command pertaining to the pictures), whereupon 'Ubaidullah said: Did you not hear when he said: “Except the prints on the cloth?” ...”

[12] Zainab bint Jahsh, a wife [ex-wife to Muhammad's previously adopted son, Zaid bin Haritha, a freed slave of Muhammad's, whom Muhammad upon seeing her in a state of undress one day, ending up causing the divorce of her to his adopted son, and the cancellation of adoption altogether, so that Muhammad could have her to himself] -

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons.** That is but your saying with your mouths.

But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad’s single mind; nor has He made your wives whom (read as allā’ī, or allā’) you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā’ [of tatazāharūna] has been assimilated with the zā’) — a man would say to his wife for example, ‘You are for me as [untouchable as] my mother’s back’ — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad‘iyā’, the plural of da‘iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha’s wife, the adopted son of the Prophet (s), they said, ‘Muhammad married his son’s wife!’,** and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way, the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah."** But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah’s Command must be fulfilled. [v.38] There is no blame on the Prophet in that which **Allah has made legal for him.** That has been Allah’s Way with those who have passed away of (the Prophet’s of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men,** but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should Zayd part with her you would marry her, and you feared people**, would say, **‘He has married his son’s wife!’,** though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd subsequently divorced her and her [obligatory] waiting period was completed.** God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them.** And God’s commandment, that which He has decreed, is bound to be realised. [33:38] **There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful,** for him: [that is] God’s precedent (sunnata’Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’Llāhi, ‘as is God’s precedent’) with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God’s commandment, what He does, is inexorable destiny [33:39] — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. [33:40] **Muhammad is not the**

father of any man among you: he is not Zayd's biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him]; but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] 'seal', in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad's] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah's Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: **The wives of Allah's Apostle were in two groups.** One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and **the other group consisted of Um Salama and the other wives of Allah's Apostle.** The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um

Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr." ..."

[13] **Maria [Mariya] the Copt[ic], a slave girl of Muhammad's**, whom Muhammad slept with in the bed of his wife Hafsa while she was away and returned to find them together] -

Surah 33:52 (al-Hilali-Khan translation) -

"... It is not lawful for you (to marry other) women **after this**, nor to change them for other wives even though their beauty attracts you, **except those (slaves) whom your right hand possesses**. And Allah is Ever a Watcher over all things. ..."

Tafsir of al-Jalalayn on Surah 33:52 -

"... [33:52] Women are not lawful for you (read lā tahillu, or lā yahillu) beyond that, beyond the nine that have chosen you [as their husband], nor [is it lawful] for you to change (tabaddala: one of the two original tā' letters [of tatabaddala] has been omitted) them for other wives, by divorcing them or some of them and marry in place of those whom you divorce, even though their beauty impress you, **except those whom your right hand owns, of slavegirls, which is [in contrast] lawful for you. In addition to these [slavegirls] the Prophet (s) came to own Māriya [the Copt]**. She bore for him Ibrāhīm, who died during his lifetime. And God is Watcher over, Preserver [of], all things. ..."

Surah 66:1-5 (al-Hilali-Khan translation) -

"... [v.1] O Prophet! **Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives?** And Allah is Oft-Forgiving, Most Merciful. [v.2] Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. [v.3] And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa), then she told it (to another i.e. 'Aishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsa) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me." [v.4] If you two (wives of the Prophet: 'Aishah and Hafsa) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes); but if you help one another against him (Muhammad), then verily,

Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. [v.5] It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you -- Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins. ...”

Tafsir al-Jalalayn on Surah 66:1-5 -

“... [66:1] O Prophet! **Why do you prohibit what God has made lawful for you, in terms of your Coptic handmaiden Māriya — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, ‘She is unlawful for me!', seeking, by making her unlawful [for you], to please your wives?** And God is Forgiving, Merciful, having forgiven you this prohibition. [66:2] Verily God has prescribed, He has made lawful, for you [when necessary] the absolution of your oaths, to absolve them by expiation, as mentioned in the sūrat al-Mā'ida [Q. 5:89] and **the forbidding of [sexual relations with] a handmaiden counts as an oath, so did the Prophet (s) expiate? Muqātil [b. Sulaymān] said, ‘He set free a slave [in expiation] for his prohibition of Māriya'; whereas al-Hasan [al-Basrī] said, ‘He never expiated, because the Prophet (s) has been forgiven [all errors]’.** And God is your Protector, your Helper, and He is the Knower, the Wise. [66:3] And, mention, when **the Prophet confided to one of his wives, namely, Hafsa, a certain matter, which was his prohibition of Māriya**, telling her: ‘Do not reveal it!'; but when she divulged it, to ‘Ā’isha, reckoning there to be no blame in [doing] such a thing, and God apprised him, He informed him, of it, of what had been divulged, he announced part of it, to Hafsa, and passed over part, out of graciousness on his part. So when he told her about it, she said, ‘Who told you this?' He said, ‘I was told by the Knower, the Aware', namely, God. [66:4] If the two of you, namely, Hafsa and ‘Ā’isha, repent to God ... for your hearts were certainly inclined, towards **the prohibition of Māriya**, that is to say, your keeping this secret despite [knowing] the Prophet's (s) dislike of it, which is itself a sin (the response to the conditional ['if the two of you repent to God'] has been omitted, to be understood as, ‘it will be accepted of both of you'; the use of [the plural] qulūb, ‘hearts', instead of [the dual] qalbayn, ‘both [your] hearts', is on account of the cumbersomeness of putting two duals together in what is effectively the same word); and if you support one another (tazzāharā: the original second tā' [of tatazāharā] has been assimilated with the zā'; a variant reading has it without [this assimilation, tazāharā]) against him, that is, the Prophet, in what he is averse to, then [know that] God, He (huwa, [a pronoun] for separation) is indeed his Protector, His supporter, and Gabriel, and the righteous among the believers, Abū Bakr and ‘Umar, may God be pleased with both of them (wa-Jibrīlu wa-sālihu’lmu’minīna is a supplement to the [syntactical] locus of the subject of inna [sc. ‘God']), who will [also] be his supporters, and the angels furthermore, further to the support of God and those mentioned, are his supporters, assistants of his, in supporting him [to prevail] over both of you. [66:5] It may be that, if he divorces you, that is, [if] the Prophet divorces his wives, his Lord will give him in [your] stead (read

yubaddilahu or yubdilahu) wives better than you (azwājan khayran minkunna is the predicate of ‘asā, ‘it may be’, the sentence being the response to the conditional) — the replacement [of his wives by God] never took place because the condition [of his divorcing them] never arose — women submissive [to God], affirming Islam, believing, faithful, obedient, penitent, devout, given to fasting — or given to emigrating [in God’s way] — previously married and virgins.”

Sahih al-Bukhari, Volume 3, Book 43, Number 648 -

“... Narrated 'Abdullah bin 'Abbas: I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet likes) (66.4), till performed the Hajj along with 'Umar (and on our way back from Hajj) he went aside (to answer the call of nature) and I also went aside along with him carrying a tumbler of water. When he had answered the call of nature and returned. I poured water on his hands from the tumbler and he performed ablution. I said, “O Chief of the believers! Who were the two ladies from among the wives of the Prophet to whom Allah said: 'If you two return in repentance (66.4)?” He said, “I am astonished at your question, O Ibn 'Abbas. They were Aisha and Hafsa.” Then 'Umar went on relating the narration and said. “I and an Ansari neighbor of mine from Bani Umaiya bin Zaid who used to live in 'Awali Al-Medina, used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the instructions and orders and when he went, he used to do the same for me. We, the people of Quraish, used to have authority over women, but when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. Once I shouted at my wife and she paid me back in my coin and I disliked that she should answer me back. She said, 'Why do you take it ill that I retort upon you? By Allah, the wives of the Prophet retort upon him, and some of them may not speak with him for the whole day till night.' What she said scared me and I said to her, 'Whoever amongst them does so, will be a great loser.' Then I dressed myself and went to Hafsa and asked her, 'Does any of you keep Allah's Apostle angry all the day long till night?' She replied in the affirmative. I said, 'She is a ruined losing person (and will never have success)! Doesn't she fear that Allah may get angry for the anger of Allah's Apostle and thus she will be ruined? Don't ask Allah's Apostle too many things, and don't retort upon him in any case, and don't desert him. Demand from me whatever you like, and don't be tempted to imitate your neighbor (i.e. 'Aisha) in her behavior towards the Prophet), for she (i.e. Aisha) is more beautiful than you, and more beloved to Allah's Apostle. In those days it was rumored that Ghassan, (a tribe living in Sham) was getting prepared their horses to invade us. My companion went (to the Prophet on the day of his turn, went and returned to us at night and knocked at my door violently, asking whether I was sleeping. I was scared (by the hard knocking) and came out to him. He said that a great thing had happened. I asked him: What is it? Have Ghassan come? He replied that it was worse and more serious than that, and added that Allah's Apostle had divorced all his wives. I said, Hafsa is a ruined loser! I expected that would happen some day.'

So I dressed myself and offered the Fajr prayer with the Prophet. Then the Prophet entered an upper room and stayed there alone. I went to Hafsa and found her weeping. I asked her, 'Why are you weeping? Didn't I warn you? Have Allah's Apostle divorced you all?' She replied, 'I don't know. He is there in the upper room.' I then went out and came to the pulpit and found a group of people around it and some of them were weeping. Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for Umar (to enter)?" The slave went in, talked to the Prophet about it and came out saying, 'I mentioned you to him but he did not reply.' So, I went and sat with the people who were sitting by the pulpit, but I could not bear the situation, so I went to the slave again and said: "Will you get he permission for Umar?" He went in and brought the same reply as before. When I was leaving, behold, the slave called me saying, "Allah's Apostle has granted you permission." So, I entered upon the Prophet and saw him lying on a mat without wedding on it, and the mat had left its mark on the body of the Prophet, and he was leaning on a leather pillow stuffed with palm fires. I greeted him and while still standing, I said: "Have you divorced your wives?" He raised his eyes to me and replied in the negative. And then while still standing, I said chatting: "Will you heed what I say, 'O Allah's Apostle! We, the people of Quraish used to have the upper hand over our women (wives), and when we came to the people whose women had the upper hand over them...'" 'Umar told the whole story (about his wife). "On that the Prophet smiled." 'Umar further said, "I then said, 'I went to Hafsa and said to her: Do not be tempted to imitate your companion ('Aisha) for she is more beautiful than you and more beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance but three hides. I said (to Allah's Apostle) "Invoke Allah to make your followers prosperous for the Persians and the Byzantines have been made prosperous and given worldly luxuries, though they do not worship Allah?" The Prophet was leaning then (and on hearing my speech he sat straight) and said, 'O Ibn Al-Khattab! Do you have any doubt (that the Hereafter is better than this world)? These people have been given rewards of their good deeds in this world only.' I asked the Prophet . 'Please ask Allah's forgiveness for me. The Prophet did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (**for his oath that he would not approach Maria**). When twenty-nine days had passed, the Prophet went to Aisha first of all. She said to him, 'You took an oath that you would not come to us for one month, and today only twenty-nine days have passed, as I have been counting them day by day.' The Prophet said, 'The month is also of twenty-nine days.' That month consisted of twenty-nine days. 'Aisha said, 'When the Divine revelation of Choice was revealed, the Prophet started with me, saying to me, 'I am telling you something, but you needn't hurry to give the reply till you can consult your parents.'" 'Aisha knew that her parents would not advise her to part with the Prophet . The Prophet said that Allah had said: – 'O Prophet! Say To your wives; If you desire The life of this world And its glitter, ... then come! I will make a provision for you and set you free In a handsome manner. But if you seek Allah And His Apostle, and The Home of the Hereafter, then Verily, Allah has prepared For the good-doers

amongst you A great reward.' (33.28) 'Aisha said, 'Am I to consult my parents about this? I indeed prefer Allah, His Apostle, and the Home of the Hereafter.' After that the Prophet gave the choice to his other wives and they also gave the same reply as 'Aisha did.' ..."

[14] Layla bint al-Khatim, the shameful woman who came to Muhammad and 'propositioned herself' and ended up with a temporary 'marriage', wife for a while -

History of at-Tabari, Volume IX, page 139 -

"... clapped him on his shoulder. He asked who it was, and she replied, "**I am the daughter of one who competes with the wind. I am Layla bt. Al-Khatim. I have come to offer myself -in marriage] to you, so marry me.**" He replied, "**I accept.**" She went back to her people 925 and said that the Messenger of God had married her. They said: "What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. 926 Seek an annulment from him." She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]. 927 [It is reported] without the above chain of authorities that the Prophet married 'Amrah bt. Yazid, 928 a woman of the Manu Ru'as b. Kilab. ..."

Surah 33:50 (al-Hilali-Khan translation) -

"... O Prophet (Muhammad)! Verily, **We have made lawful to you your wives**, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), **and those (slaves) whom your right hand possess – whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Makkah [Mecca]) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her – a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess**, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful. ..."

Surah 33:51 (al-Hilali-Khan translation) -

"... **You (O Muhammad) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.** And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may **all be pleased with what you give them**. Allah knows what is in you hearts. And Allah is Ever All-Knowing, Most Forbearing. ..."

Tafsir of al-Jalalayn on Surah 33:50 -

"... [33:50] **O Prophet! Indeed We have made lawful for you** your wives whom you have given their dowries and what your right hand owns, of those

whom God has given you as spoils of war, from the disbelievers, [whom you have] taken captive, such as Safiyya and Juwayriyya, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you, as opposed to those who did not emigrate, and **any believing woman if she gift herself [in marriage] to the Prophet and if the Prophet desire to take her in marriage, and ask for her hand in marriage without paying [her] a dowry — a privilege for you exclusively, not for the [rest of the] believers** (nikāh, ‘marriage’, when expressed by the term hiba, ‘gift’, denotes [marriage] without dowry). Indeed We know what We have imposed upon them, namely, the believers, with respect to their wives, in the way of rulings, to the effect that they should not take more than four wives and should only marry with [the consent of] a legal guardian, [the presence of] witnesses and [the payment of] a dowry, and, with respect to, what their right hands own, of slavegirls, in the way of purchase or otherwise, so that the handmaiden be one lawful for her master, such as a slavegirl belonging to the People of the Scripture (kitābiyya), and not a Magian or an idolater, and that she should be ascertained [as not carrying child] with the necessary waiting period (istibrā’) before copulation; so that (li-kaylā) is semantically connected to what came before [this last statement]) there may be no [unnecessary] restriction for you, [no] constraint in marriage [for you]. And God is Forgiving, of what is difficult to guard against, Merciful, in giving dispensations [allowing for latitude] in this respect. ...”

Tafsir of al-Jalalayn on Surah 33:50 -

“... [33:51] **You may put off (read turji' or turjī), you may postpone [consorting with], whomever of them you wish, namely, of your wives, from their turn [for intimacy], and consort, embrace [in conjugality], whomever you wish, of them, and come unto her, and as for whomever you may desire of those whom you have set aside, from their share, you would not be at fault, to desire her and consort with her [again].** He was given the choice in this respect after it had been obligatory for him to give each wife her [equal] share [of conjugality]. That, freedom of choice, makes it likelier that they will be comforted and not grieve, and that **they will be satisfied with what you give them**, of what has been mentioned of your freedom to choose [whom to consort with], **every one of them** (kulluhunna emphasises the subject of [the verb] yardayna, ‘they will be satisfied’) **will be well-pleased with what you give her.** And God knows what is in your hearts, with respect to [your] women and [your] **preferring some [to others]. We have given you the freedom to choose [from among them] in order to make it easier for you to have what you desire.** And God is Knower, of His creatures, Forbearing, in refraining from punishing them. ...”

Sahih al-Bukhari, Volume 8, Book 73, Number 144 -

“... Narrated Thabit: that he heard Anas saying, “A woman came to the Prophet offering herself to him in marriage, saying, “Have you got any interest in me (i.e. would you like to marry me?)” Anas’s daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented

herself to Allah's Apostle (for marriage).” ...”

Sahih Muslim, Book 008, Chapter 34, Number 3453 -

“... 'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (may peace be upon him) and said: Then when Allah, the Exalted and Glorious, revealed this: “You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)” (xxxiii. 51), I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire. ...”

Sahih Muslim, Book 008, Chapter 34, Number 3454 -

“... Hisham reported on the authority of his father that 'A'isha (Allah be pleased with her) used to say: Does the woman not feel shy of offering herself to a man? Then Allah the Exalted and Glorious revealed this verse: “You may defer any of them you wish and take to yourself any you wish.” I ('A'isha said): It seems to me that your Lord hastens to satisfy your desire. ...”

[12] Muhammad married the wife [Zainab bint Jahsh] of his own adopted son [Zaid bin Haritha, a freed slave], forcing them to divorce by 'sudden' revelation:

Surah 33:4 (al-Hilali-Khan translation) -

“... Allah has not made for any man two hearts inside his body. **Neither has He made your wives whom you declare to be like your mother's backs, your real mothers** [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], **nor has He made your adopted sons your real sons.** That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way. ...”

Tafsir al-Jalalayn on Surah 33:4 -

“... [33:4] God has not placed two hearts inside any man: [this was revealed] in order to refute those disbelievers who said that they each had two hearts with which they could reason better than Muhammad's single mind; nor has He made your wives whom (read as allā'ī, or allā') you repudiate by zihār (read tazzahharūna, or tuzāhirūna; the original tā' [of tatazāharūna] has been assimilated with the zā') — a man would say to his wife for example, 'You are for me as [untouchable as] my mother's back' — your mothers, in other words, [He has not made you wives] like [your] mothers, so that they are illicit [for conjugality] in that respect, [a practice] which in pre-Islamic times was considered a [valid form of] divorce. An atonement with [necessary] conditions is necessary in such a case, as mentioned in sūrat al-Mujādila [Q. 58:2-3]. Nor has He made those whom you claim as [adopted] sons (ad'iyyā', the plural of da'iyy, which is one claimed as the son of one who is not his [biological] father) your sons, in reality. That is a mere utterance of your mouths, namely, [of] the Jews and the hypocrites. **When the Prophet (s) married Zaynab bt. Jahsh, who had been Zayd b. Hāritha's wife, the adopted son of the Prophet (s), they said, 'Muhammad married his son's wife!',** and so God proved them liars in this. But God speaks the truth, in this [matter], and He guides to the way,

the way of truth. ...”

Surah 33:36-40 (al-Hilali-Khan translation) -

“... [v.36] It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. [v.37] **And (remember) when you said to him (Zaid bin Harithah -- the freed-slave of the Prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah."** But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e. their saying that Muhammad married the divorced of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). **And Allah's Command must be fulfilled.** [v.38] There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's Way with those who have passed away of (the Prophet's of) old. And **the Command of Allah is a decree determined.** [v.39] Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner. [v.40] **Muhammad is not the father of any of your men**, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything....”

Tafsir of al-Jalalayn on Surah 33:36-40 -

“... [33:36] And it is not [fitting] for any believing man or believing woman, when God and His Messenger have decided on a matter, to have (read takūna or yakūna) a choice in their matter, in contravention of the decision of God and His Messenger. This [verse] was revealed regarding ‘Abd Allāh b. Jahsh and his sister Zaynab, whose hand the Prophet had asked for in marriage, but meaning on behalf of Zayd b. Hāritha. They were loathe to this [proposal] when they found out [that it was on the latter’s behalf], for they had thought that the Prophet (s) wanted to marry her himself. But afterwards they consented because of the [following part of the] verse: And whoever disobeys God and His Messenger has certainly strayed into manifest error. **Thus the Prophet (s) gave her in marriage to Zayd. Then on one occasion he [the Prophet] caught sight of her and felt love for her**, whereafter [when he realised that] Zayd lost his affection for her and so said to the Prophet (s), ‘I want to part with her’. But the Prophet said to him, ‘Retain your wife for yourself’, as God, exalted be He, says: [33:37] And when (idh is dependent because of [an implied preceding] udhkur, ‘mention [when]’) you said to him to whom God had shown favour, by [guiding him to] Islam, and to whom you [too] had shown favour: by manumitting him — this was **Zayd b. Hāritha, who had been a prisoner of war before [the coming of] Islam (in the period of al-jāhiliyya). The Messenger of God (s) purchased him before his call to prophethood, and then manumitted him and adopted him as his son** — ‘Retain your wife for yourself and fear God’, before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that **should**

Zayd part with her you would marry her, and you feared people, would say, ‘**He has married his son’s wife!**’, though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. **Zayd subsequently divorced her and her [obligatory] waiting period was completed.** God, exalted be He, says: **So when Zayd had fulfilled whatever need he had of her, We joined her in marriage to you — the Prophet consummated his marriage with her without [the customary] permission [from her legal guardian]** and gratified the Muslims with [a feast of] bread and meat — so that **there may not be any restriction for the believers in respect of the wives of their adopted sons, when the latter have fulfilled whatever wish they have of them.** And God’s commandment, that which He has decreed, is bound to be realised. [33:38] **There is no restriction for the Prophet in what God has ordained, [in what] He has made lawful**, for him: [that is] God’s precedent (sunnata’Llāhi is in the accusative because the operator of the oblique has been removed [from the oblique construction ka-sunnati’Llāhi, ‘as is God’s precedent’) with those who passed away before, of prophets, which is that **there is no restriction for them in this respect, a [special] dispensation for them regarding marriage** — and God’s commandment, what He does, is inexorable destiny [33:39] — [those] who (alladhīna qualifies the previous alladhīna) deliver the Messages of God and fear Him, and fear no one except Him, and therefore they do not fear what people [might] say about that which God has made lawful for them. And God suffices as Reckoner, as keeper of the deeds of His creatures and [as One] to reckon with them. [33:40] **Muhammad is not the father of any man among you: he is not Zayd’s biological father and so it is not unlawful for him to marry his [former] wife Zaynab [after him];** but, he is, the Messenger of God and the Seal of the Prophets, and so he will not have a son that is a [fully grown] man to be a prophet after him (a variant reading [for khātim al-nabiyyīna] has khātam al-nabiyyīn, as in the instrument [known as a] ‘seal’, in other words, their [prophethood] has been sealed by him). And God has knowledge of all things, among these is the fact that there will be no prophet after him, and even when the lord Jesus descends [at the end of days] he will rule according to his [Muhammad’s] Law. ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 516 -

“... Narrated Anas: Zaid bin Haritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), “Be afraid of Allah and keep your wife.” Aisha said, “If Allah’s Apostle were to conceal anything (of the Quran he would have concealed this Verse.” Zainab used to boast before the wives of the Prophet and used to say, “You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens.” And Thabit recited, “The Verse: – 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha.” ...”

Sahih al-Bukhari, Volume 9, Book 93, Number 517 -

“... Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allah married me to the Prophet in the Heavens.” ...”

Sahih al-Bukhari, Volume 3, Book 47, Number 755 -

“... Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups. One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama told Allah's Apostle of what they had said, but he did not reply. Then they (those wives) asked Um Salama about it. She said, “He did not say anything to me.” They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, “Talk to him till he gives you a reply.” When it was her turn, she talked to him again. He then said to her, “Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha.” On that Um Salama said, “I repent to Allah for hurting you.” Then the group of Um Salama called Fatima, the daughter of Allah's Apostle and sent her to Allah's Apostle to say to him, “Your wives request to treat them and the daughter of Abu Bakr on equal terms.” Then Fatima conveyed the message to him. The Prophet said, “O my daughter! Don't you love whom I love?” She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, “Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms.” On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort. 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, “She is really the daughter of Abu Bakr.” ...”

[13] Muhammad's thinking in regards a woman/wife - evil omen, bad luck and a possible enemy, and no more harmful affliction exists other than woman:

Surah 64:14 (al-Hilali-Khan translation) -

“... O you who believe! **Verily, among your wives** and your children **there are enemies for you** (who may stop you from the obedience of Allah); **therefore beware of them!** But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful. ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 29 -

“... Narrated 'Ursa: that he asked 'Aisha regarding the Verse: 'If you fear that you shall not be able to deal justly with the orphans (4.3) She said, “O my nephew! This Verse refers to the orphan girl who is under the guardianship of her guardian who likes her beauty and wealth and wishes to (marry her and) curtails her Mahr. Such guardians have been forbidden to marry them unless they do justice by giving them their full Mahr, and they have been ordered to marry other than them. The people asked for the verdict of Allah's Apostle after that, so Allah revealed: 'They ask your instruction concerning the

women . . . whom you desire to marry.' (4.127) So Allah revealed to them that if the orphan girl had beauty and wealth, they desired to marry her and for her family status. They can only marry them if they give them their full Mahr. And if they had no desire to marry them because of their lack of wealth and beauty, they would leave them and marry other women. So, as they used to leave them, when they had no interest, in them, they were forbidden to marry them when they had such interest, unless they treated them justly and gave them their full Mahr **Apostle said, 'If at all there is evil omen, it is in the horse, the woman and the house.'** a lady is to be warded off. And **the Statement of Allah: 'Truly, among your wives and your children, there are enemies for you** (i.e may stop you from the obedience of Allah)' (64.14) ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 30 -

“... Narrated Abdullah bin 'Umar: **Allah's Apostle said, “Evil omen is in the women, the house and the horse.” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 31 -

“... Narrated Ibn 'Umar: Evil omen was mentioned before the Prophet: **The Prophet said, “If there is evil omen in anything, it is in** the house, **the woman** and the horse.” ...”

Sahih al-Bukhari, Volume 7, Book 62, Number 32 -

“... Narrated Sahl bin Sad: **Allah's Apostle said, “If at all there is bad omen, it is in the horse, the woman, and the house.” ...”**

Sahih al-Bukhari, Volume 7, Book 62, Number 33 -

“... Narrated Usama bin Zaid: **The Prophet said, “After me I have not left any affliction more harmful to men than women.” ...”**

Sahih Muslim, Book 026, Chapter 32, Number 5523 -

“... 'Abdullah b. 'Umar reported **Allah's Messenger** (may peace be upon him) as **saying: If there be bad luck, it is in** the house, and **the wife**, and the horse. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5524 -

“... 'Abdullah b. 'Umar reported **Allah's Messenger** (may peace be upon him) as **saying, There is no transitive disease, no ill omen, and bad luck is found in the** house, or **wife** or horse. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5525 -

“... This hadith has been reported on the authority of Zuhri with other chains of transmitters but with slight variations of wording. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5526 -

“... 'Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that **Allah's Messenger** (may peace be upon him) **had said, If bad luck is a fact, then it is in** the horse, **the woman** and the house. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5527 -

“... This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but there is no mention of the word “Haqq” (fact). ...”

Sahih Muslim, Book 026, Chapter 32, Number 5528 -

“... 'Abdullah b. 'Umar reported on the authority of his father that **Allah's Messenger** (may peace be upon him) **said: If there is bad luck in anything, it is the horse, the abode and the woman.** ...”

Sahih Muslim, Book 026, Chapter 32, Number 5529 -

“... Sahl b. Sa'd reported **Allah's Messenger** (may peace be upon him) **as saying: If bad luck were to be in anything, it is found in the woman**, the horse and the abode. ...”

Sahih Muslim, Book 026, Chapter 32, Number 5530 -

“... This hadith has been narrated on the authority of Sahl b. Sa'd with a different chain of transmitters. ...”

Scripture [KJB] says:

Genesis 2:24 KJB - Therefore shall **a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.**

Genesis 20:3 KJB - But **God** came to Abimelech in a dream by night, and **said** to him, **Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.**

Genesis 20:7 KJB Now therefore **restore the man his wife;** for he is a prophet, and he shall pray for thee, and thou shalt live: and **if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.**

Genesis 26:11 KJB - And Abimelech charged all his people, saying, **He that toucheth this man or his wife shall surely be put to death.**

Leviticus 20:10 KJB - And **the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.**

Jeremiah 3:1 KJB - They say, **If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?** but thou hast played the harlot with many lovers; yet return again to

me, saith the LORD.

Matthew 19:3 KJB - The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Matthew 19:4 KJB - And he answered and said unto them, **Have ye not read, that he which made them at the beginning made them male and female,**

Matthew 19:5 KJB - **And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?**

Matthew KJB 19:6 KJB - **Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**

Matthew 19:7 KJB - They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

Matthew 19:8 KJB - He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.**

Matthew 19:9 KJB - **And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.**

Mark 10:2 KJB - And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

Mark 10:3 KJB - And he answered and said unto them, **What did Moses command you?**

Mark 10:4 KJB - And they said, Moses suffered to write a bill of divorcement, and to put her away.

Mark 10:5 KJB - And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept.**

Mark 10:6 KJB - **But from the beginning of the creation God made them male and female.**

Mark 10:7 KJB - **For this cause shall a man leave his father and mother, and cleave to his wife;**

Mark 10:8 KJB - **And they twain shall be one flesh: so then they are no more twain, but one flesh.**

Mark 10:9 KJB - **What therefore God hath joined together, let not man put asunder.**

Mark 10:10 KJB - And in the house his disciples asked him again of the same matter.

Mark 10:11 KJB - And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her.**

Mark 10:12 KJB - And **if a woman shall put away her husband, and be married to another, she committeth adultery.**

Ephesians 5:28 KJB - **So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.**

Ephesians 5:29 KJB - For **no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:**

Ephesians 5:30 KJB - For we are members of his body, of his flesh, and of his bones.

Ephesians 5:31 KJB - For **this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.**

1 Corinthians 7:10 KJB - And **unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:**

1 Corinthians 7:11 KJB - **But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.**

[14] Women receive greater punishments for their sins, than for the men and their sins:

The Judgment against the females:

Surah 4:15 (al-Hilali-Khan translation) -

“... And **those of your women** who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, **confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.[1] ...”**

Surah 4:15 al-Hilali-Khan translation notes -

“... [1] (V.4:15) The provision of this Verse has been abrogated by the Verse of Surat An-Nur (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime. ...”

Tafsir of al-Jalalayn on Surah 4:15 -

“... [4:15] As **for those of your women** who commit lewdness, adultery, **call four, Muslim men, of you to witness against them;** and if they witness, against them such [lewdness], then **detain them in their houses, and prevent them**

from mixing with people, until, the angels of, death take them or, until, God appoints for them a way, out of it. This was stipulated for them at the very beginning of Islam, but then a way out was appointed for them through [the stipulation] that the virgin should receive a hundred lashes and be banished for a year, and the married woman be stoned. The prescribed punishment was explained thus in the hadīth, ‘Come listen to me! Come listen to me! God has now made a way out for them’, as reported by Muslim. ...”

The Judgment against the males (including homosexual acts):

Surah 4:16 (al-Hilali-Khan translation, with corrected notation from Tafsir al-Jalalayn, bolded brackets) -

“... And **the two persons [men] among you** who commit illegal sexual intercourse, **hurt them both.**[2] **And if they repent** (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) **and do righteous good deeds, leave them alone.** Surely, Allah is Ever All-Forgiving (the One Who Forgives and accepts repentance), (and He is) Most Merciful. ...”

Surah 4:16 al-Hilali-Khan translation notes -

“... [2] See (V.24:2). ...”

Tafsir of al-Jalalayn on Surah 4:16 -

“... [4:16] And **when two of you (read wa'lladhāni or wa'lladhānni) men,** commit it, that is, a lewd act, adultery **or homosexual intercourse, punish them both, with insults and beatings with sandals; but if they repent, of this [lewd act], and make amends, through [good] action, then leave them be, and do not harm them.** God ever turns [relenting], to those who repent, and is Merciful, to them. This [verse] is abrogated by the prescribed punishment if adultery is meant [by the lewd act], and similarly if homosexual intercourse is meant, according to al-Shāfi‘ī; but according to him, **the person who is the object of the [penetrative] act is not stoned, even if he be married; rather, he is flogged and banished.** Judging by the dual person pronoun, **it seems more obvious that homosexual fornication is meant** [by this verse], even though the former [sc. al-Shāfi‘ī] was of the opinion that it referred to an adulterer and an adulteress; but this [opinion of his] may be countered by the fact that [the reference to] the two [men] becomes clear on account of the particle *min* being attached to a masculine pronoun [minkum, ‘of you’], and by the fact that they suffer the same punishment, [both effect the action of] repentance and [are both granted] that they be left alone [thereafter], [all of] which applies specifically to men, given that for women detention is stipulated, as was stated before. ...”

[15] Women are lower in status than slaves, in regards order of the law of equality/retaliation/vengeance:

Surah 2:178 (al-Hilali-Khan translation) -

“... O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in the case of murder: the **free for the free**, the **slave for the slave**, and the **female for the female**. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment. ...”

[This verse actually means, that if a freeman [Muslim] kills another freeman [Muslim] then the killer freeman [Muslim] must die. If a Freeman [Muslim] kills a slave of another Freeman [Muslim], then the law of equality/retaliation/vengeance, states that the killer freeman [Muslim] does not die, but one of his slaves has to be killed [real nice for the innocent slave, huh?]. If a Freeman [Muslim] kills a woman/wife of a Freeman [Muslim], the killer Freeman [Muslim] doesn't die, his woman/wife must die [real nice for the innocent woman/wife, huh?], under the law of equality/retaliation/vengeance. This verse is **not** in regards the matter of a Freeman [Muslim] killing a Mushrik, or other non-believer.]

Tafsir of al-Jalalayn on Surah 2:178 -

“... [2:178] O you who believe, prescribed, **made obligatory**, for you is **retaliation**, on equal terms, regarding the slain, both in the attributes [of the one slain] and in the action involved; **a free man, is killed, for a free man, and not for a slave**; and a slave for a slave, and a female for a female. The Sunna makes it clear that a male may be killed [in retaliation] for a female, and **that religious affiliation should be taken into account also, so that a Muslim cannot be killed in return for an unbeliever, even if the former be a slave and the latter a free man.** ...”

Scripture [KJB] says:

Romans 12:19 KJB - Dearly beloved, **avenge not yourselves**, but rather give place unto wrath: for it is written, **Vengeance is mine; I will repay, saith the Lord.**

Matthew 5:39 KJB - But I say unto you, That ye **resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.**

[16] Men are in charge of women, because Allah has made one to excel the other:

Surah 4:34 (Pickthal translation) -

“... Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property [for the support of women]. So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. ...”

Tafsir of al-Jalalayn on Surah 4:34 -

“... [4:34] Men are in charge of, they have authority over, women, disciplining them and keeping them in check, because of that with which God has preferred the one over the other, that is, because God has given them the advantage over women, in knowledge, reason, authority and otherwise, and because of what they expend, on them [the women], of their property. Therefore righteous women, among them, are obedient, to their husbands, guarding in the unseen, that is, [guarding] their private parts and otherwise during their spouses' absence, because of what God has guarded, for them, when He enjoined their male spouses to look after them well. And those you fear may be rebellious, disobedient to you, when such signs appear, admonish them, make them fear God, and share not beds with them, retire to other beds if they manifest such disobedience, and strike them, but not violently, if they refuse to desist [from their rebellion] after leaving them [in separate beds]. If they then obey you, in what is desired from them, do not seek a way against them, a reason to strike them unjustly. God is ever High, Great, so beware of Him, lest He punish you for treating them unjustly. ...”

[17] If a man touches a woman, after cleansing for as-Salat (prayer), and no water is nearby, they may wash with good [clean] dirt on their hands and face, thus a woman is [dirty] dirtier than [clean] dirt:

Surah 4:43 (Pickthal translation) -

“... O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands [therewith]. Lo! Allah is Benign, Forgiving. ...”

Tafsir of al-Jalalayn on Surah 4:43 -

“... [4:43] O you who believe, draw not near to prayer, that is, do not perform prayer, whilst you are ineptiated, by a drink: this was revealed concerning being drunk during the congregational prayer; until you know what you are saying, when you have sobered up; nor whilst you are defiled, as a result of [sexual] penetration or ejaculation (junuban, ‘defiled’, is in the accusative because it is a circumstantial qualifier, and may be used to refer to the singular or plural) — unless you are traversing, crossing, a way, a route, that is, [unless] you are travelling — until you have washed yourselves, in which case you may perform prayer: a proviso is made for the traveller because a different stipulation applies to him, as will follow. It is said that the purpose [of this verse] is to prohibit the approach to places of prayer, that is, mosques, the exception being if one were merely passing through and not staying. But if you are sick, with an illness made worse by [contact with] water, or on a journey, that is, [or] travelling whilst you are [ritually] defiled or impure, or if any of you comes from the privy (al-ghā’it), a place designated for relieving nature, that is to say, [or if any of you] have defecated, or you have touched women (lāmastum, a variant reading has

lamastum: both mean lams, that is, ‘touching with the hand’, as stated by Ibn ‘Umar; this is also the opinion of al-Shāfi‘ī, and it extends to touching with other parts of the skin; according to Ibn ‘Abbās, however, it is [referring to] sexual intercourse); **and you can find no water, with which to purify yourselves for prayer, having made the effort to seek it out and search for it** — the sick being exempt in this case — **then resort to, seek, when the time [for the prayer] has commenced, wholesome soil, clean earth, strike it twice, and wipe your faces and your hands, with it, up to the elbows** (the verb masaha, ‘to wipe’, may stand on its own with a direct object or take a particle [before the direct object, sc. masaha bi-]). God is ever Pardoning, Forgiving. ...”

[18] Don't worry, if you, as a woman, are a slave, and forced into prostitution [though frowned upon], because Allah will forgive you [pretty twisted, huh?]:

Surah 24:33 (al-Hilali-Khan translation) -

“... And let those who find not the financial means for marriage keep themselves chaste, **until Allah enriches them of His Bounty.** And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And **force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life.** **But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful** (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly). ...”

[The portion where, one who does not have financial means, and cannot afford a wife [Islamic def.], they were to then wait until Allah “enriches them of His Bounty”, which means from the Jihad - war booty, captured goods, materials, wealth, slaves., see **Surah 9:28-29**, etc. Please notice that there is no real punishment stated anywhere for anyone who did force/compel.]

Tafsir of al-Jalalayn on Surah 24:33 -

“... [24:33] And let those who cannot find the means to marry be continent, [those who do not have] the bridal money or the means for financial support needed for marriage, [let them restrain themselves] from fornication, until God enriches them, [until] He improves their means, out of His bounty, and they marry. And those who seek a written contract [of emancipation], from among those whom your right hand owns, of male slaves and female slaves, contract with them accordingly, if you know in them any good, such as trustworthiness and the ability to earn [income] in order to fulfil the amount stated in the written contract, which might be worded for example thus: ‘I contract you for [the amount of] two thousand to be paid over a period of two months, at one thousand a month, and if you fulfill this, you are a free man’, and the other would say, ‘I accept’; and give them — this is a command for the [slaves’] owners — out of the wealth of God which He has given you, in the measure that will help them to fulfill their commitment to you (the action of *ītā'*, ‘giving’, here suggests that some of the amount to which they have committed themselves should be

waived). And do not compel your slave-girls, your handmaidens, to prostitution, fornication, when they desire to be chaste, to abstain therefrom (this ‘desire’ is the cause of the [act of] ‘compulsion’, so that the statement is not properly a conditional), that you may seek, through such compulsion, the transient things of the life of this world — **this was revealed regarding ‘Abd Allāh b. Ubayy, who used to force his slave-girls to earn money through fornication.** And should anyone compel them, then surely God, after their compulsion, will be Forgiving, to these [slave-girls], Merciful, to them. ...”

[18A] Don't feel too bad about being forced into prostitution, at least you're alive, for in the pre-Islamic days of 'ignorance', they used to bury baby girls alive. Yes, there are actual admissions to doing this in the Tafsir of Ibn Kathir, but never mind that, just sacrifice a few camels and it's all forgiven by Allah ...

Surah 60:12 (Pickthal translation) -

“... O Prophet! **If believing women** come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery **nor kill their children**, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful. ...”

Surah 81:8-9 (Pickthal translation) -

“... [v.8] And when **the girl-child that was buried alive** is asked [v.9] For what sin **she was slain**, ...”

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... **Al-Maw'udah is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls.** ...”

“... Abdur-Razzaq said that Isra'il informed them from Simak bin Harb, from AN-Nu'man bin Bashir, who reported from 'Umar bin Al-Khattab that he said concerning Allah's statement, (And when the female infant buried alive [al-Maw'udah] is questioned.)

“Qays bin 'Asim came to the Messenger of Allah and said, 'O Messenger of Allah! Verily, I buried some daughters of mine alive in the period of pre-Islamic ignorance.' The Messenger of Allah said, (Free a salve for each one of them.) Then Qays said, 'O Messenger of Allah! Verily, I am an owner of camels.' The Prophet said, (Then sacrifice a camel for each one of them.)” ...”